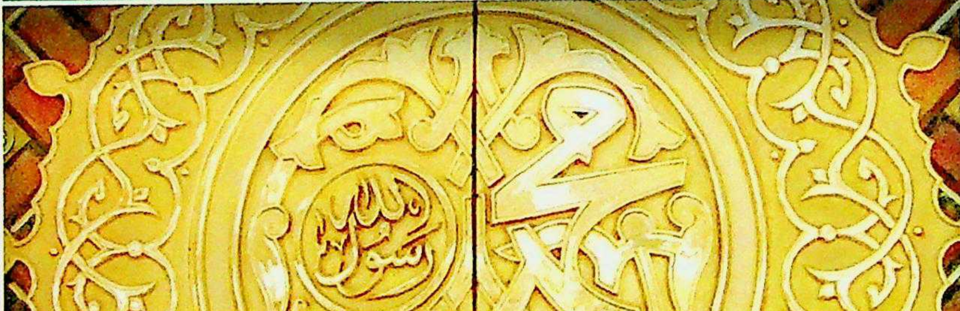
BOOK 1

GNOSTIC PORNOGRAPHIC CYPHERS

in Fabricated Hadith Attributed to Prophet Mohammad


رسول الله
محمد

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This is a foundational work in hadith studies which presents a staggering discovery and inaugurates a profound paradigmatic shift. Many of the hadiths verified as authentic by Al-Bukhari, Muslim, and contemporary scholars are fabricated. Astoundingly, some of those hadiths sketch neo-pagan pornographic scenes.

The fabricators applied cyphers to enable the idolatrous eroticizing connotation to make inroads in consciousness as subliminal messages and to reside in the furthest depths of the soul. Those codes seem to have passed before the narrators undetected. Neo-pagan? Indeed. Pornographic? Certainly. The fabricated hadiths were skillfully crafted within the context of weaving neo-pagan religions. Religions? Indubitably. The cyphering style belongs to the Gnostic tradition. Gnostic? Incontrovertibly.

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BOOK 1/2

GNOSTIC PORNOGRAPHIC CYPHERS

in Fabricated Hadiths attributed to Prophet Mohammad

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[Gnostic Pornographic Cyphers in Fabricated Hadiths attributed to Prophet Mohammad Book One]

by [Dr. Mahdi Ahmad Sidki El-Dajani]

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Table of Contents

Introduction 5

Chapter 1: The hadith about the mythologized hereafter in which fictional humans will be squeezed naked 36

Chapter 2: The hadith about the fictional woman who eliminates lice from the hair of foreign men on bed 58

Chapter 3: The hadith about the fictional woman who collects the 'sweat' of foreign men on bed 73

Chapter 4: The hadith about the fictional father who squeezed himself between his daughter and her husband on bed 82

Chapter 5: The hadith about the fictional woman who used to appear half-naked before her male servant and her father who, wearing liber!, said that this would be normal 96

Chapter 6: The hadith about the fictional father who 'knocked' his son in law and his daughter at night 113

Chapter 7: The anecdote about the fictional drunk uncle who slayed the 'she-camel' of his nephew on his wedding night and 'ate her liver raw' 120

Conclusion 130

Introduction

In the Name of Allah the Merciful. May Allah extend His Salat and Salam to the Seal of Prophets and Messengers. May Allah extend His Salam to all His Prophets and Messengers.

The controversy over fabricated hadiths continues to get fiercer simply because they never cease to inflict severe damages on Muslim societies at all levels. False hadiths attributed to the Messenger of Allah and pseudo anecdotes about his life have been poisoning people's understanding of Islam. Pseudo hadiths are at the heart of the ideological schism and political dichotomy that have been plaguing the Muslim landscape. They underpin the neo-pagan theological dogmas with which the milieu has been crammed. Staggeringly surprising, numerous hadiths, I mean numerous, that are considered authentic by senior collectors and narrators, including Al-Bukhari and Muslim, and many contemporary scholars, are fabricated. More astoundingly, some of them sketch neo-pagan pornographic scenes. The fakers applied pornographic cyphers to enable the idolatrous erotic connotation to make inroads in consciousness as subliminal messages and to reside in the furthest depths of people's souls. Those scenes and codes seem to have passed before the senior narrators and contemporary scholars undetected. Neo-pagan? Indeed. Pornographic? Certainly. The fabricated hadiths were crafted within the context of weaving neo-pagan religions. Religions!? Indubitably. Our multi-decade study unearthed that many of those cyphers, including pornographic ones, belong to a type of encryption used by Gnostic masters. Gnostic? Incontrovertibly. Since the days of Sarjun Ar-Rumi and Khalid Ibn Yazid, indoctrinating people in the teachings of Simon Magus, Helen, and Valentinus made the cult of adulterous Sophia/ Helen and the cult of the malevolent Demiurge fill the milieu. The fabricated hadiths were intended to tarnish the Messenger of Allah (ﷺ), Al Al-Bayt, including the mothers of the believers, and the companions. They were instruments to cover the tenets of Islam, and to install Gnostic creeds while presenting them as Islamic. The fabricated hadiths were harnessed in undertaking mass de-ethicalization, in diluting chastity, in reinstating sexual communism, and in remedying legitimacy deficit which ochlocratic rulers suffered.

Our present verification of hadith authenticity is underpinned by an interdisciplinary multi-approach methodology. The study is grounded in the pillars of the sciences of Al-Quran Al-Karim, the Messenger's biography or sira, jurisprudential methodologies or usul al-fiqh, lexicology, philology, and phonology. It is also premised on the principles of Islamic psychology, sociology, political science, law, history, historiography, eschatology, soteriology, and paganology.[1] In this examination, we take a syntactic and semantic approach. Syntax analysis inspects how words, phrases, and sections of speech are arranged to form composite sentences. The phonological approach allows us to inquire whether there is a phonemic overlapping between certain sections of speech. It permits us to investigate whether that phonemic overlapping points to a covert intention and a code. The historiographical approach offers illuminating insights into the lexical structure of the hadiths. Historiography probes the methodologies applied by historians and anecdote tellers. It discerns how prisms through which historians inquire into events impact their construal. It also audits the relation between text and time. People use an idiosyncratic lexicon in every epoch. Among other things, we endeavor to locate whether some words were used anachronistically. As mentioned, anachronism is an indicator of hadith fabrication and unauthenticity. Employing the perspective of historical sociology is of ample utility. Historical sociology meshes sociological analyses with historical and historiographical methodologies to secure a comprehension of the intricacies of past events.[2] It puts under the lens of the microscope germane socio-cultural features of societies and how they influence later events. Finally, we will undertake a contextual approach.[3] We will evaluate the text, the lexicon in which the text is written, and the events mentioned in the narration in light of the spatio-temporal circumstance.

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[1] An Islamic paganologist is one who, while being sufficiently grounded in the cardinal epistemological and substantive tenets of Islam, studies pagan and neo pagan religions. Aristotelian metaphysics and Gnosticism are chief hub pagan religions.

Criteria

The finding that the hadiths examined in this book are fabricated is indebted to applying a number of criteria. Those include:

1. The harmony between the hadith, Al-Quran Al-Karim, and the Sunna of the Messenger of Allah (ﷺ) and his biography. This criterion is distinguished from the criterion set by early hadith jurists, namely the harmony between the hadith and Al-Quran Al-Karim only. Every hadith attributed to the Messenger of Allah (ﷺ) should be examined in light of Al-Quran Al-Karim and the Sunna of the Messenger of Allah (ﷺ) simultaneously. The Sunna here denotes other hadiths and relevant conduct by the Messenger. Gauging the hadith against Al-Quran Al-Karim only is a step on the track of separating Al-Quran Al-Karim from the Sunna of the Messenger of Allah (ﷺ). This step leads

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[2] Scott, John (2014).

[3] For an application of this approach in psychology, see Fischer, C.T. Contextual approach to assessment. Community Ment Health.

For an application in political philosophy, see Bevir, Mark. (2011). The Contextual Approach, in George Klosko (ed.), *The Oxford Handbook of the History of Political Philosophy*.

to conceiving the relation between them as dichotomous. In Al-Quran Al-Karim, Allah teaches us the inextricability of Allah's teachings and the Messenger's teachings. In Sura An-Nisa', Allah says:[4]

> Whoever obeys the Messenger has truly obeyed Allah. Whoever turns away, then We have not sent you as a keeper over them.

2. The identity, biography, and stances of the persons mentioned in the hadith. Some fabricated hadiths are specifically carved to avenge on particular companions due to historical enmity.
3. The identity of the first reporter of the hadith. In some falsified hadiths, the faker purports that the hadith is reported by a specific person and at the same time fills the hadith with content which subliminally defames that person and his honor. The objective is to optimize the humiliation.
4. Context.[5] Indicative that the hadith or anecdote under examination is faked is that the purported incidents are in utter dissonance with relevant socio-cultural norms.
5. The existence of tricks. Suggestive that the hadith at hand is falsified is the existence of mental, lexical, syntactic, phonological, or semantic tricks.
6. The existence of lexical gaps. In some fabricated hadith, the sections of the text are not glued to one another in a natural way.
7. The presence of cyphers. The presence of codes and encryptions in the hadith is a cogent testimony that it is manufactured.

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[4] This is a translation of the verse. The reader is advised to read the verses in Arabic.

[5] For more on the significance of context in verifying the authenticity of hadith see Brown, Johnathan (2014). Misquoting Muhammad: The Challenge and Choices of Interpreting the Prophet's Legacy.

8. Causation. Symptomatic of fabricated hadiths is the absence of a relation of cause and effect between the actions and reactions mentioned in the hadith, or between incidents alluded to therein.

9. Reasonableness of attribution. Illustrative that the hadith under scrutiny is invented is the implausibility of ascribing to a certain person the actions or statements mentioned in the hadith.

10. Chain of reporting or isnad. Demonstrative that the hadith under inquiry is contrived is the impossibility that the persons mentioned in the purported chain would unanimously report it.

11. Relation with relevant hadiths. The irreconcilability between the probed hadith and another cardinal hadith may be a sign of fabrication. Without prejudice to this, there may be a contradiction between two authentic hadiths or more. In this case, there must be corroborating and conclusive evidence of fabrication other than the findings inferred upon juxtaposition.

12. The existence of pagan creeds. That the content of the hadith is pregnant with an idolatrous doctrine, principle, or motif is a compelling and eloquent proof that the hadith is false.

13. Anachronism. That the hadith contains motifs or words that were not in use during the period of revelation may be a convincing substantiation that it is artificial.

14. The beneficiary. That the claims drawn in the hadith serve an anti-Islam interest of an actor in a later setting is a persuasive attestation that it is fake. In verifying every hadith, one should ask: Who is the beneficiary?

15. The lexicon of the Messenger of Allah. This will be explained shortly.

Literature

A fastidious review of prior scholarship on hadith unearths a persistent Orientalist attempt to deconstruct the Messenger's hadith and to dismiss its reliability. In the study entitled Analyzing Schacht's Theory and Two of His Critiques: Azami and Motzki, Chaudri summarizes Goldziher's findings as follows:

> One of the first major blows to the traditional understanding of hadith was landed by Ignaz Goldziher, whose theory was the basis for the later Schachtian critique. Goldziher, unlike Schacht, believed in an original canon of hadith which had come from the Prophet, although, dearth in number. But due to mass fabrication in the Umayyad and the early Abbasid period that were attempting to justify their political and theological views, it had become very difficult to decipher what was 'authentic'. He further ruled out the existence of hadith collections under the Umayyad period but rather, that this period witnessed only fiqh texts. This meant that the real formation of hadith began in the middle of the 2nd century, which naturally placed great doubt on hadith in general and this view became common in Western hadith scholarship.[6]

Contrary to Goldziher's speculation, it is indeed possible to discern authentic hadith. The multiplicity of forged hadiths does not make it difficult to locate genuine hadiths. Allah has endowed the Messenger with an exceptional lexicon which no other person is capable of emulating.

Without prejudice to the foregoing, Allah made the authenticity of hadith a subject of examination. It is part of the tests that Allah subjects his servants to in relation to belief. Regarding Al-Quran Al-Karim, during the period of revelation, Allah abrogated some verses. In part, Allah did so to distinguish those who will continue to believe that Al-Quran is Allah's word from those who will take the abrogation as a pretext to deconstruct Al-Quran Al-Karim. Regarding the Messenger's hadith, Allah made hadith authenticity a subject of a test to distinguish those who will continue to believe that authentic hadith is the word of the Messenger of Allah from those who will attempt to use the fabrication as a pretext to deconstruct the Messenger's Sunna. Allah The Subtle or Al-Latif promised to preserve Al-Quran Al-Karim in a subtle way. At the same time, Allah entrusted the believers with the mission of serving the preservation of Al-Quran Al-Karim. Likewise, Allah The Subtle or Al-Latif promised to preserve the Sunna of the Messenger in a unique way. At the same time, Allah entrusted the believers with the mission of serving the preservation of the Messenger's Sunna.

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[6] Chaudry, 2017, no page.

Distinguishing authentic hadiths from fraudulent ones is mainly possible for a special category of people. Characteristic of those people is a genuine love of the Book of Allah, a continuous recitation of it, and memorization. Another trait featuring those people is an authentic love of the Messenger of Allah, and an honest recognition of him as the archetypal model or uswa, and a sufficient knowledge of his biography or sira. A third characteristic is the ability to apply a sophisticated methodology. To this it should be added that discerning authentic hadiths said by the Palpable Light, the Seal of the Messengers and Prophets (ﷺ), requires 1000 times the light from Allah required to verify an ancient archeological tablet or a law of physics. This is what many scholars did not grasp including Goldziher, Wensinck, Guillaume, and Schacht. As Aliyu indicates, those scholars relied mainly on "applying the historical critical methods formulated in the nineteenth century to the collection of hadith."[7]

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[7] Aliyu Alhaj, Rabiu, p. 35.

In addition to the above, Goldziher's speculation that there was no significant effort during the Umayyad reign to collect hadith is inadequate. We will exhibit shortly three major campaigns that were launched during the Umayyad reign to preserve the Sunna of the Messenger of Allah including hadith. Those are the campaigns by Al Al-Bayt, Omar Ibn Abd Al-Aziz, and Malek Ibn Anas.

Anchored to Goldziher's speculations, Schacht dismissed that the Messenger was a lawmaker, hence the claim that the majority of hadiths that include regulatory substance are pseudo. In his book entitled An introduction to Islamic Law, Schacht posits that:

> Generally speaking, Muhammad had little reason to change the existing customary law. His aim as a Prophet was not to create a new system of law.[8]

Schacht denies that the Messenger was a law maker and a regulator and that the believers during the revelation period and throughout the centuries regarded him as a law giver and a regulatory authority. Schacht's assessment is not in keeping with vivid reality. The Messenger, through verbalization and conduct, taught the tenets and provisions of Islam included in Al-Quran Al-Karim. He produced legislation and codes and undertook the enforcement of Islamic law. Based upon an explicit authorization by Allah, the Messenger introduced numerous laws and customs. In Sura Al-Hashr, Allah says:

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[8] Schacht, 1982, p. 11.

> As for gains granted by Allah to His Messenger from the people of other lands, they are for Allah and the Messenger, his close relatives, orphans, the poor, and needy travelers so that wealth may not merely circulate among your rich. Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it. And fear Allah. Surely, Allah is severe in punishment. (7)

And what was the corollary of Schacht's view with regard to hadith authenticity? As Chaudri explains, Schacht conjectured that "the hadith which discussed legal issues became doubtful."[9] The above paragraph by Schacht is illustrative of some of the features of the Orientalist encroachment-inspired unnuanced hegemonic discourse on the hadith of the Messenger. It illuminates that like many other prejudiced Orientalists, Schacht's knowledge about the life of the Messenger of Allah and the first Muslim community is very poor. It points to the dearth of his familiarity with Al-Quran Al-Karim and the verses related to the Messenger of Allah. It reveals how far Schacht, and indeed other biased Orientalists, were ready to go in denying palpable reality in order to cover the tenets of belief and install the tenets of modernist humanism.

In contemporary indigenous landscapes, emotive enthusiasm for the Umayyads produced an apologetic discourse which unwarrantedly dismissed the Umayyad fabrication entirely. A case in point is the study entitled Assessing Goldziher's Claim of Fabrication of Hadith by the Companions of the Prophet.[10] Aliyu Alhaj Rabiu assiduously spotted how Goldziher undertook a syntactic manipulation in his translation. Yet, he did not address the early discoveries of Umayyad counterfeiting. He did not attend to the fact that Mu'awiya composed a team of hadith fabricators, including Abu Hurayra, to work for him throughout his long reign. He did not address the multiple hadiths that endorse and praise Mu'awiya and entertain the possibility that they were fabricated specifically to buttress his shaky legitimacy.

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[9] Chaudry, 2017, no page.
[10] Aliyu Alhaj, Rabiu. 2019.

Hadith fabrication undertakings

Largely, hadith fabrication took the form of well-designed long-term undertakings. It was an integral part of a pursuit to weave full-fledged neo-pagan Gnostic political religions. Each neo-pagan religion was weaved over the course of many decades. This reality and context went unnoticed by senior hadith narrators. It passed undetected by many contemporary scholars.

At bottom, all pagan, neo-pagan, including Gnostic, religions, take actual deities and façade deities. The three actual deities are:

1- The fictional super individual self.

2- The fictional aggrandized collective self.

3- The fictional inflated existence which is seen as a self.

The three actual deities are taken by weavers and followers of all pagan and neo-pagan religions. The façade deities symbolize the three actual deities. They are the fictional ideals of attributes that are accorded special status. Those ideals maybe expressed, among other things, via fictional persons, fictional faculties, fictional sense, fictional organs, fictional elements, and fictional natural beings.

The first undertaking of hadith fabrication

The first undertaking of hadith fabrication was initiated within the framework of founding the Umayyad dynasty and the neo-pagan religion of Sarjunian Umayyadism.[11] This undertaking lasted, roughly, ten decades. The Levant or Ash-Sham was the center of radiating the tenets of this religion and emitting the subliminal messages and connotations of fabricated hadiths. This religion was weaved by senior Umayyads including Mu'awiya, Yazid, Khaled Ibn Yazid, and Marwan. Senior Sarjunians who contributed to the foundation of this religion include Sarjun Ar-Rumi and Mansour Ibn Sargun (John of Damascus).[12] To those we must add powerful ministers and governors such as Ziyad Ibn Abih and Al-Hajjaj Ibn Yusuf. Hadith specialists, including Abu Hurayra, were entrusted with the technical aspect of the fabrication.

Being the first syncretic religion in the Muslim landscape, the religion of Sarjunian Umayyadism included all the building blocks of neo-pagan religions. It took its cue from the religion of Gnosticism (Simonism)[13] and Plotinusism (Neo-Platonism).[14] Sarjunian Umayyadism is underpinned by the Heracliusian variation of the Byzantine neo-pagan Gnostic political religion. Heraclius ruled during the period between 610 and 641 CE. Mu'awiya served as Governor in Syria during the period between 639 and 661 CE. He took over the caliph's seat in 661 and continued to occupy it till the day of his death in 680 CE.

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[11] The name of Sarjunian Umayyadism is coined by the author. The author names pagan and neo-pagan religions using the names of their prominent founders. For more, see our forthcoming book, insha' Allah, on Sarjunian Umayyadism as a foundation neo-pagan Gnostic religion.

[12] For more about the Sarjunians and their impact on the Umayyad neo-elite and on the Umayyad walaya (trusteeship), see Griffith, Sidney H. (2016). "The Mansur Family and Saint John of Damascus: Christians and Muslims in Umayyad Times". In Antoine Borrut; Fred M. Donner (eds.) Christians and Others in the Umayyad State. p. 29–51.

[13] I refer to the religion of Gnosticism as Simonism based on the fact that its founder is Simon Magus.

[14] For more on Plotinus's pagan fabric, see Lapchik, Mauricio. A Pagan Saint: Plotinus and the One.

The weavers of Sarjunian Umayyadism sketched a myth regarding time. According to their historiogenetic narrative, the telos or purpose of time is the coming of the Umayyad Caliphate. It is the ultimate Seal. Humanity experiences absolute fulfillment and completion with the rise of the Umayyad dynasty. Prophets and Messengers appeared only to pave the way for the Umayyad caliphate. Upon the emergence of the Umayyad caliphate, Prophets and Messengers became obsolete. Historiogenesis is a term reflecting speculations that emerged in pagan societies mixing events in actual history with mythical events to produce a non-real origin of society and a non-real beginning of time. Eric Voegelin used the term "historiogenesis" to characterize any attempt to design an unrealistic construct to serve as the origin of society. As Morrissey explains,

> historiogenesis is any mythical construct that attempts to account for the origin and cause of society and its order.[15]

Concisely put, the term historiogensis refers to the forging of myths about time within the context of manufacturing an idolatrous dogma.

Sarjun and Mu'awiya constructed a de facto pantheon consisting of a pyramid of façade deities. Foremost amongst those is the deity of the ideal of the attribute of compulsion which they adopted through formulating the dogma of compulsion or aqidat al-jabr. Mechanicalness is the law of existence. Beings, including humans, emerge and grow automatically. Free will is excluded.[16] The driver of dismissing free will cannot, and indeed should, go unobserved. Negating free will leads to dismissing responsibility and accountability. By necessity, the adoption of the dogma of compulsion entails the adoption, in a subtle and de facto manner, of the deity of the ideal of the attribute of compulsion. It is virtually untenable to adopt the dogma of compulsion without first adopting the deity of the ideal of the attribute of compulsion. Indoctrinating the believers in the dogma of compulsion entailed covering essential tenets of Islam. Those include the truths related to Allah's will, Allah's justice, humans' will, the hereafter, reward, and punishment. It entailed installing pagan dogmas that are diametrically antithetical to Islam while depicting them as Islamic. In a subtle and de facto manner, weavers of Sarjunian Umayyadism adopted the deity of the idolatrously divinized perfect human or al-insan al-kamel who is the substitute for the deity of divinity whose condition is transferred to Allah the Creator. Concisely put, the deity of the perfect human or al-insan al-kamel is depicted as the substitute for Allah within the context of rendering the concrete human being the replacer of Allah. In speaking about the generic human being and particular humans as replacers of Allah, neo-pagan Gnostic Sufis, including Ibn Arabi, use the Arabic term badal (plural abdal). Sarjun and Mu'awiya innovated the neo-pagan concept and title of "God's Caliph" to divinize Mu'awiya, in a de facto manner, and accord him a status equivalent to the status of the son of God. The objective is to render him superior to the Byzantine Emperor. This will apply to each Umayyad caliph. Simultaneously, they embarked on concealing the truth that the Messenger of Allah is the Seal of Prophets and Messengers. This was meshed with concealing the truth that every caliph is ipso facto the "Caliph of the Messenger of Allah." which means that he is the deputy of the Prophet.[17] They effectively banned the title of "the caliph of the Messenger of Allah." Mu'awiya, as the founding 'God's caliph', was introduced, in a de facto manner, as the substitute for Allah. This entails depicting him as replacer of the Messenger of Allah. This applies to every subsequent Umayyad caliph. Mu'awiya coupled the usage of the title "God's caliph" with using the title of imam al-Muslimin. In the Umayyad lexicon, the title "imam" means the grand leader. He is not a deputy of the Messenger of Allah.

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[15] Morrissey, 1994, p. 94.
[16] Ess, 2006, p. 135.

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[17] Crone and Hinds, 1986, p. 25.

The weavers of Sarjunian Umayyadism harnessed the religion in warranting their illegitimate rule, and inculcated its creeds within the context of undertaking a re-socialization of the believers. According to the narrative Sarjun and Mu'awiya constructed, Allah has ordained the entrustment of the Umayyads with the caliphate based on their exceptional qualification and shrewdness. There is no way to reverse this divine judgment. Salvation is ensured through obeying the Umayyad waly al-amr (trustee), who is God's caliph, not the Messenger's caliph. Declining to exhibit habitual obedience to the Umayyad caliph is a revolt against God.

Sarjun and Mu'awiya designed the first policy of coerced conversion and inquisition to uproot the love of the Messenger, to force the believers to succumb to them, and to espouse their religion. Mu'awiya and subsequent caliphs were frustrated that large segments amongst the believers turned their back to their religion. Accordingly, they drew a multi-dimensional policy to achieve their objectives forcibly. The policy included formulating rituals that must be practiced by the believers as a testimony of yielding. Foremost amongst those was the ritual of cursing Al Al-Bayt which entails a tacit cursing of the Messenger of Allah. The policy included cursing Ali and Sayyeda Fatima. The implementation of the ritual of cursing entailed deforming the central Islamic ritual of the Friday prayer.[18] The mutual corroboration between the dogma of divine compulsion and the policy of compulsion through coerced conversion and inquisition cannot, and in fact should not, go undetected before the discerning person. Cursing was an instrument of slandering Al Al-Bayt and preempting the rise of Al-Husayn and his offspring. Simultaneously, it was a tool through which the believers would tacitly testify that they accept the creeds and values that the Umayyads inculcated.

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[18] McMillan, 2013, p. 146.

The weavers of Sarjunian Umayyadism formulated a basket of sacred texts. Those include sermons and letters explicating the tenets of the religion including the creed of compulsion and the ethos of God's caliph. A glaring example is the famous letter by Al-Walid Ibn Yazid Ibn Hisham Ibn Abd El-Malik (r. 743-744 AH). It contained the most elaborated enunciation of the doctrine that Umayyad caliphs superseded the Prophets and Messengers of Allah.[19] Actually, the numerous hadiths that Mu'awiya and subsequent caliphs fabricated were intended to serve as a component of the sacred text.

The weavers and promoters of Sarjunian Umayyadism adopted and inculcated neo-pagan Byzantine customs, saeculum-admiring, hedonistic lust-driven lifestyles, and extravagant architectural designs. Mu'awiya and subsequent caliphs wore silk and gold. They installed the practice of building luxurious palaces with lavish decorations. Even some of the mosques were furnished with golden adornments because Caliphs appeared in them. This entailed an attempt at uprooting the piety-anchored customs and ascetic lifestyles adopted by the Messenger of Allah and the early believers. These materialistic practices were diametrically antithetical to the instructions and practices of the Messenger of Allah that were observed by the four caliphs. Mu'awiya and subsequent Umayyad Caliphs did that to emulate, and at the same time, outshine, the Byzantine imperial conduct.

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[19] Crone and Hinds, 1986, p. 27.

The religion of Sarjunian Umayyadism informed all subsequent neo-pagan religions that appeared in the Muslims landscape and set the archetypal practices of the craft of hadith fabrication. Goldziher summarizes his findings regarding the foundational fabrication undertaking by the Umayyads as follows:

> Official influence on the invention, dissemination and suppression of traditions started very early. The Umayyads and their political followers had no scruples in promoting tendentious lies in a sacred religious form, and they were only concerned to find pious authorities who would be prepared to cover such fabrications with their undoubted authority.[20]

In later epochs, Sarjunian Umayyadism morphed into the religion of Ahl Al-Jama'. All the knowhow and techniques applied in later neo-pagan religions find their roots in the methods of manipulation and tricks originated by the weavers of Sarjunian Umayyadism.

- **The second undertaking of hadith fabrication**

The second undertaking of hadith fabrication was discharged within the context of founding the Abbasid dynasty and the religion of Barmakid Abbasid Mu'tazelism. This religion morphed from Sarjunian Umayyadism. Iraq was the center of radiating its tenets and emitting the subliminal messages embedded in fabricated hadiths. This religion finds its other origins in Hinduism, Buddhism, Zoroastrianism, Gnosticism, and Plotinusism. It was weaved by many actors. Those include senior Abbasids such as Al-Mansur, Ar-Rashid, and Al-Ma'mun, senior Barmakids such as Khalid Ibn Barmak, Yahya Ibn Khaled, and Ja'far Ibn Yahya, senior Naubakhts including Naubakht, and Abu Sahl Al-Fadl, and senior Mu'tazelites, including Wasel Ibn Ata', Amr Ibn Ubaid, Thumama Al-Allaf, and Al-Asamm.

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[20] Goldziher, 1967, p. 44.

The third undertaking of hadith fabrication

The third undertaking of hadith fabrication was initiated within the context of founding the religion of Naubakhtist-Saffarism (extremist Twelverism) and attempting at establishing a trusteeship. Persia was the center of radiating the tenets of this religion and emitting the hidden messages contained in the falsified hadiths. This religion took its cue from the religion of Barmakid Abbasid Mu'tazelism and Sarjunian Umayydism. It was weaved by many actors. Those include Muhammad As-Saffar (d. 290 AH), late Naubakhts[21] such as Isma'il Ibn Ali (237-311 AH), and Al-Husayn Ibn Ruh (d. 326 AH), Ali Ibn Babawayh (d. 329 AH), and Muhammad ibn Babawayh (306-381 AH). The tenets of this religions are the subject of a forthcoming book insha' Allah which addresses hadiths fabricated by weavers and promoters of extremist Shiism. The weavers drew upon their ancestors, the early Naubahkts who co-founded the Abbasid caliphate and advanced their speculations. During the third century, the knowhow of weaving neo-pagan religions had moved from the state of compactness into the state of differentiation. It became more complex. More tools and techniques were in store. Pagan religions from the east and the West took deeper roots in the consciousness of more segments.

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[21] For more about the Naubakhtists and their influence on the Abbasid and Barmakid elites and the Abbasid walaya at large, and their role in founding extremist Twelver Shiism, see Newman, Andrew J. (2013) The Formative Period of Twelver Shi'ism: Hadith as Discourse Between Qum and Baghdad. For more about Ibn Babawayh and his father and their role in founding Extremist Twelver Shiism see
A. A. A. Fyzee (1971) "Ibn Babawayh" p. 726–727.

- **The forth undertaking of hadith fabrication**

The forth undertaking of hadith fabrication was initiated within the context of founding the religion of Razist-Nasafism (extremist Isma'ilism)[22] and establishing the Ismaili walaya (trusteeship). Likewise, it took its cue from the religion of Barmakid Abbasid Mu'tazelism and Sarjunian Umayyadism. It is grounded in Aristotelianism, Plotinusism, Zoroastrianism, and Hinduism. It was weaved by multiple actors. Those include Muhammad An-Nasafi (d. 331 AH), Ahmed Abu Hatem Ar-Razi (d. 322 AH), As-Sijistani, An-Nu'man Ibn Muhammad (d. 363 AH) (974 CE), Ahmad Ibn Abd Allah Al-Kermani (352-412 AH) (963-1021 CE), Hibat Allah Al-Shirazi (390-470 AH) (1000-1087 CE), and Nasir Khosrow (394-471 AH). It was possible for An-Nasafi to gain the patronage of Nasr Ibn Ahmed Al-Samani, the Emir of the Samanids in Samarkand. The tenets of this religion are the subject of a forthcoming book insha' Allah.

The neo-pagan religion of Gnosticism (Simonism)

The weavers of all the aforementioned religions underpinned their speculations in the tenets of the religion of Gnosticism, hence the need for shedding some light on its emergence. Before we proceed, it is good to cognize that Hans Jonas consistently used the term Gnostic religion.[23] Jonas authored the book entitled The Gnostic Religion: The Message of the Alien God and the Beginnings of Christianity. During the phase following the ascension of Prophet Jesus, Simon the Sorcerer (Simon Magus) laid the foundations of the religion of Gnosticism. Throughout the following years and decades, other magicians, speculators and oracles erected the structure. Foremost amongst those is Menander, Carpocrates, and Cerinthus. Valentinus (100–180 CE) expanded Gnostic theology significantly. The Valentinians became one of the largest Gnostic sects. The early Gnostic sects appeared in Rome, Alexandria,[24] and the Eastern Mediterranean region. Gnosticism moved from compactness into differentiation at an unprecedented velocity.

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[22] For more about the foundation of Isma'ilism, see Daftary, F. (2007). The Isma'ilis. Their history and doctrines. 2nd ed.

[23] Jonas is the author of the book Gnosis und Spätantiker Geist (Gnosis and the Spirit of Late Antiquity, 1934–1954). Tobias Churton, 2015, p. 21.

Gnostic masters covered many central truths. Foremost amongst those are:

- The truth that Allah is the One who alone should be worshipped.
- The truth that Allah is the Wise and the Knower.
- The epistemological truth that the human being only knows upon being supplied with knowledge from Allah through revelation and Prophets.
- The truth that birth, giving birth, kind, body, gender, and sex cannot be related to Allah a priori.

Palpably, Gnosticism is distinguished from agnosticism. Some agnostics purport that humans cannot arrive at the knowledge that Allah created them. Other agnostics purport that they were unable to arrive at that knowledge.

To cover the truth that Allah is the Creator and that He created humans, the heavens, and the earth, weavers of the religion of Gnosticism crafted a myth about the emergence of humans on earth, the myth being inclusive of a pantheon containing numerous deities.

1. In the beginning, there was the eternal primordial emptiness. It is a dark place with static primary matters moving

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[24] Tobias Churton, 2015, p. 3.

chaotically. This place is subject to time. However, the nature of such time is ambiguous. This primordial place, time, and the primary matters are divine given their eternality, firstness and primordiality. Based on chaotic compulsion, the primary matters accidently unite and the Monad or the broadest Aeon is born. The greatest Aeon denotes the deity of the fictional ideal of the attribute of the intellect. Gnostics refer to it as Bythos, depth, or profundity, before the beginning, or the beginning.

2. In certain Gnostic variations, the Monad is a male. In the Sethian variation, it is a hermaphroditic ideal of the attribute of the intellect.
3. As of being born due to the union between primary matters, the Monad is in full coma. Neither is it aware of itself nor of its surrounding. It does not know its name. For an unknown period, although it is an intellect, it did not think. It did not generate a thought.
4. In certain variations, the Broadest Aeon or The Unknown Aeon starts to think and an idea emerges out of that thinking. Ennoea who is a feminine intellect emanated from the Monad or the broadest Aeon. The "idea" inhabits the Broadest Aeon. The idea emerges according to the law of chaotic compulsion.
5. In certain variations, Barbelo is the first emanation from the Monad or the Widest Aeon or the grand intellect. It is the first thought. It is depicted as a supreme feminine deity. Those who painted Barbelo refer to it as "Mother-Father." Put another way, it is a hermaphrodite.

6. In Valentinianism, the subsequent deities form male-female pairs. They are called syzygies. In certain Gnostic variations, they are thirty-two.[25]
7. The Widest Aeon and Ennoea, and the other deities that they gave birth to, constitute the complex of perfect divinity or the Pleroma. This is the higher world. The world of phenomena is the lower world or the Kenoma. The weavers of Gnosticism insist that the aforementioned deities are immaterial ideals. They conceal that they arose from primary material matters according to their narrative.
8. The lower world which is the realm of darkness arose due to sin which in some Gnostic variations occurred in the Widest Aeon. Again, due to the law of chaotic compulsion, the primary Aeon has no will. He is not The Most Sacred or Al-Quddus. Sins happen in him and by him. The primary Aeon has been overtaken by passion.
9. According to certain Gnostic formulae, the most serious sin originated from the deity Sophia. She is a female intellect. The crisis occurs due to Sophia's attempt to incarnate or descend or give birth alone without her partner. She falls from the Pleroma into the Kenoma. Sophia loses the light she derived from the Widest Aeon and lives in darkness. Her fear of losing her life causes confusion and a longing to return to the Pleroma.
10. Because of the longing by the sinning Sophia, matter or hyle and psyche accidentally appear. Put differently, the emergence of human beings is a corollary of the sins of the deities.
11. In certain formulae, the sinning deity Sophia gave birth to the creative demiurge (Proarchon) who is an evil deity

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[25] Aeon Gnosticism, no page.

and who gives birth to the physical world including human beings. Wicked shrewdness is the nature of the demiurge par excellence. He is evil and cunning in the vast majority of the variations of Gnosticism.

12. The creative demiurge, the evil son of chaos, shapes the lower world. His mother, Sophia, returns to the Pleroma and settles in the Ogdad.
13. In some variations, the evil Demiurge was the outcome of the emanation by the deity of chaos and is composed of ignorance, vanity, and egoistic superbia and self-glorification. He is not an original member of the Pleroma. That is why some variations stipulate that he should not have existed.
14. In some formulae, to counter this situation, a spontaneous reincarnation takes place in the Monad or the Widest Aeon and the deity of jesus and the deity of the holy spirit emanate to restore Sophia to the Pleroma which is the complex of perfect divinity to see the light again. The emanation of Christ and the holy spirit from the Monad also occurs to teach people how to acquire knowledge in order to repent of the sin of being in a material body which was caused by the creative wicked Demiurge and in order to return to the spiritual world of ideals or the Pleroma. The deity of Sophia is the meeting point of the idol of jesus with the idol of the holy spirit. Valentinus said that

> man, the highest being in the lower world, participates in both the psychic and the hylic (material) nature, and the work of redemption consists in freeing the higher, the spiritual, from its servitude to the lower.[26]

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[26] Catholic Encyclopedia, Valentinus and Valentinians.

15. In shaping the material lower world, the malevolent Demiurge employs the deities of the demons, the rulers beneath the lowest heaven. They imprison human souls in the material world which is the world of darkness. They are the guardians of heaven. They prevent human souls from reaching the Pleroma. In many forms, each demon is a hermaphrodite with the face of a monster.

16. In some variations, Sophia descended to the lower world and from her angels emanated. However, the angels became jealous of her and rebelled against her. They descended and the lower world emerged from them as a prison for Sophia the idea in a female body. Then, Sophia the idea continued to emanate and appear in female bodies. In every incarnation, disgrace followed her. Her many incarnations included Helen of Troy, and finally Helen the companion of Simon the Sorcerer in Tyre according to the church fathers. The primary Aeon incarnated or descended in the form of Simon Magus to save Sophia the idea and grant people happiness through self-knowledge. The grand mission of the human being is to know himself or herself given that the imagined super essence or self (dhat) is the worshipped deity.

17. In addition to transferring the condition of the fictional jesus who emanated from the Monad to the true Jesus, the Messenger of Allah, some Gnostic sects promoted the image that Jesus was like them, namely a person who pursued gnosis or knowledge of the fictional super self (dhat), and who gained enlightenment. Afterwards, he followed the behavior of Gnostic masters. He indoctrinated the initiates in gnosis. He did this so that they may continue the mission of centering themselves around the fictional knowledge of the fictional essence or self (dhat), and inviting the 'elect' to join them

while leaving the unqualified in ignorance. Put concisely, they promoted the denial that Jesus was the Prophet of Allah.

In addition to the aforementioned myths of the Aeons, Gnosticism crafted a myth to dispel belief in Allah and cover the truth of the creation by Allah of Adam and Eve. In the Encyclopedia of the Jews and Judaism and Zionism, Abd El-Wahhab El-Messiri explains the centrality of self-divinization by Gnostics and of the veneration of Satan as follows:

> Gnosticism is characterized by a tendency to reject the canons (religious laws) sent to humans. Gnostics claim they are enlightened, hence they are not to be bound by those canons and religious laws. They are an integral part of the deity. What applies to others does not apply to them. That is why Gnostics venerate the personalities that were cursed in the Old Testament and the New Testament such as Cane. They worship Satan. In doing so, they express their rejection of the human laws and divine laws. The serpent which revealed to Adam and Eve the secret of the tree of knowledge is the hero of the true creation story from the point of view of Gnosticism. He is the symbol of challenging the Creator, and the rejection of religious penalties and the shari'a, and rejection of the ignorance which the demiurge imposed on the human being. The serpent is the symbol of rejection of the universe.[27]

This myth was devised to enshrine the veneration of the following deities:

1) The deity of the fictional ideal of the attribute of Satanic gnosis/knowledge.
2) The deity of the fictional ideal of Satan.
3) The deity of the fictional ideal of the serpent.
4) The deity of the fictional ideal of the attribute of evil.

The deity of the fictional ideal of the attribute of Satanic gnosis/knowledge is comprised of the following components:

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[27] El-Messiri, Vol. 5, p 54.

a) The gnosis or knowledge which Satan possessed and enabled him to sneak into paradise.

b) The gnosis or knowledge resulting from eating from the tree, which makes every person possessing it a divine human or nasut-lahut.

The deity of the ideal of the attribute of satanic knowledge contributes to making the deity of the ideal of thought or intellect (logos-nous) what it is. The subject of the thinking, ratiocination, and reasoning is satanic knowledge.

The deity of Satan is the fictional devil who crept into paradise in the form of a snake and persuaded the fictional adam and eve to eat from the tree of knowledge.

The deity of the serpent is the fictional snake which Satan entered into to be able to sneak into paradise.

In some Gnostic variations, these deities are venerated on account of being able to outwit the deity of divinity (uluha). Then, the conditions of these deities are transferred to the real Satan, Adam and Eve. The condition of the deity of divinity (uluha) is transferred to Allah the Creator. The myth is devised to delude people into thinking that the real satan outwised Allah.

As of the reign of Sarjun and Mu'awiya, Muslims, and non-Muslims, who espoused Gnosticism, held the name which early Gnostics continued to hold as of the post Moses epoch, namely Sophia. It is the name the main deity of early and late Gnostics. How was the deity of Sophia carved? Weavers of pagan religions, oracles, and magicians, were fascinated by the human faculty of thinking and ratiocination, by human femininity, and by women's cunningness. They were distressed by the fact that Allah is the Wise and Knower and that He is Greater than to need thinking and ratiocination. They were distressed that gender and sex do not apply to Allah for He is Greater. Accordingly, they covered the aforementioned truths related to Allah. They painted the fictional inflated qualities of wisdom, femininity, and women's cunningness. They painted the deity of the one. They depicted that he suffered intellectual deficiency. He is not wise. They painted an imaginary persona and molded these qualities in it naming it Hokhma and Sophia. Hokma means wisdom. They depicted that Hokhma or Sophia has been with the deity of the one. She has been aiding him and remedying the gap resulting from his intellectual deficiency. Then, they transferred the conditions of the deities of the one and the deity of Sophia to Allah the Creator. They formulated texts in glorifying the deity of Hokhma or Sophia. In Wisdom 8:3-5:

> She glorifies her noble birth by living with God, and the Lord of all loves her. For she is an initiate in the knowledge of God, and an associate in his works. If riches are a desirable possession in life, what is richer than wisdom, the active cause of all things? She is the brightness that shines forth from eternal light. She is a mirror that flawlessly reflects God's activity. She is the perfect image of God's goodness.

As mentioned, Simon Magus reproduced the deity of Sophia underpinning it in the personality and inflated persona of Helen the prostitute. In Muslim settings, the cult of Sophia faced societal resistance. Later, the Abbasids were apprehensive of weavers of neo-pagan religions outside the scope of the official neo-pagan religion they formulated and wanted to impose. Weavers of a neo-version of the cult of Sophia took the name Brethren of Purity or Ikhwan As-Safa. They harnessed the motif of safa' or purity as a substitute for the name Sophia. Many of their successors started depicting that the name of their ethos is underpinned by purity or safa'.

Waves of preserving authentic hadiths

▪ The members of the House of the Messenger of Allah (ﷺ) (Al Al-Bayt)

Contrary to Goldziher's argument, as of the takeover by Mu'awiya of the caliphate, and despite the persecution, Al Al-Bayt inaugurated an effort to preserve authentic Islam including the Messenger's hadith. During the reign of Mu'awiya which lasted two decades, the members of the House of the Messenger of Allah (ﷺ) asserted themselves as de facto societal trustees. They adopted quite confrontation carrying out the constitutional mission of preserving the recognition of the presence of the Messenger of Allah (ﷺ) in the system of meaning. They meshed this with an effort to preserve Al-Quran Al-Karim. Living in the centers of truth and meaning radiating order, they asserted themselves as the prime scholarly authorities especially in relation to teaching the Sunnaic practices, and in relation to what would later be known as the prophetic sciences or al-ulum an-nabawiyya. When believers from around the world came to Macca Al-Mukarrama and Al-Madina Al-Munawwara to conduct hajj or pilgrimage, umra, and visit the Messenger, they visited the members of the House of the Messenger to posit questions about the tenets of belief and the Messenger's Sunna. They sought fatwas from them concerning matters of life including marriage, divorce, buying, selling, inheritance, and ways of conducting the rituals. Women sought the advice and guidance of the female members of the House of the Messenger including Sayyeda Zaynab and Sayyeda Sakina. When the believers could not personally contact the members of the House of the Messenger, they contacted their supporters and students. Regarding rituals such as praying, fasting, and undertaking hajj, the conduct of the members of the House of the Messenger was adopted by the people of Al-Madina Al-Munawwara and by visitors. The conduct of the people of Al-Madina became an authoritative conduct, a model for the believers worldwide because it was grounded in the conduct of Al Al-Bayt which was grounded in the conduct of the Messenger. Amongst the people of the various cities, the conduct of the people of Al-Madina was the closest to the conduct of the Messenger. This effort by the members of the House of the Messenger was a direct continuation of the contribution of the forth Caliph Ali to the structural development of the sciences of religion.[28] Additionally, it was informed by the conduct of Messenger's daughters and the mothers of the believers. In Hijaz, love of the members of the House of the Messenger soured amongst the believers. Poets expressed that love in historic poems that told how they were archetypal examples in living the faith.

- **Omar Ibn Abd Al-Aziz**

Underpinned by the efforts undertook by Al Al-Bayt to preserve the Sunna and combat hadith fabrication, the 8th Caliph Omar Ibn Abd Al-Aziz launched a campaign to collect sound hadith. In his book entitled The Origins and Evolution of Islamic Law, Wa'el Hallaq explains as follows:

> Omar II is credited with one of the earliest attempts to collect Prophetic hadith. As part of this effort, he commissioned a number of scholars and probably governors to 'look for what there is of the hadith of the Apostle and of his Sunna." The caliph, a highly learned man, reportedly worked on the project, also collecting hadith. But the larger task of coordinating this material was assigned to Zuhri. Upon completion, copies of the compilation were made and sent to each province or city for the benefit of judges and administrators.[29]

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[28] Ja'afari, 1967, p. 112.

[29] Hallaq, 2005, p. 71.

Omar Ibn Abd Al-Aziz ordered the collection of the Messenger's hadith within the context of positioning it as a reference in the epistemic, ethical, and legal systems. He inculcated the teachings embedded in collected hadiths in the believers especially youth, members of the judiciary and scholars. This structural service of the Messenger's Sunna was intended to undo the long-term attempt at covering the Sunna by Mu'awiya and subsequent caliphs and the systematic installation of fabricated hadith which lasted 56 years.

- **Malek Ibn Anas**

Malek Ibn Anas undertook another process of collecting hadith and teaching the biography of the Messenger of Allah, and jurisprudence. Malek (711-795 CE) (93-179 AH) gave special attention to the life accounts of the companions and the hadiths and anecdotes they reported. He wrote Al-Muwatta' which was a foundational book of sira and jurisprudence. He undertook the function of the Mufti of Al-Madina Al-Munawwara which was a center of meaning and faith radiating truth and order. This allowed his teachings to travel wherever there were Muslims. This also contributed to the flourishing of the Sunna-related disciplines.

Caveats

Deciphering the fabricated hadiths entails revealing the obscene pornographic meanings that they were intended to subliminally convey which obliges us to use an explicit lexicon. The hadiths examined in this study are tools through which the fabricators launched an assault on Allah. They are instruments through which they hoped to insult the Messenger of Allah (ﷺ), Al Al-Bayt, including the mothers of the believers, and the companions. They were intended to tarnish their honor and chastity. At the same time, they were designed to spread lewdness, adultery, and prostitution. If we were to arrive at a thorough unmasking of the fabricated hadiths, there is no way we can avoid tackling the indecent scenes that the fabricators painted.

This book is underpinned by the conviction that Islam persisted, that Muslims form one body, that the majority of Muslims rejected the neo-pagan religions, and that the schism is only partial. During the first and second centuries, large segments were intimidated by the attempts at covering the Sunna, hence the quest for preserving it and the name Sunnis. Only a segment of Sunnis cognizantly subscribed to the theological, legal, and ideological tenets of the religion of Sarjunian Umayyadism, the religion of Barmakid Abbasid Mu'tazelism (and its variations including Asha'ritism), or the religion of Ahl Al-Jama'. During the first and second centuries, large segments were intimidated by the persecution of Al Al-Bayt and the attempt at covering their conduct and their presence, hence the quest for preserving it and the name Shiites. Only a segment of Shiites consciously espoused the theological, legal, and ideological tenets of the religion of Naubakhtist-Saffarism (extremist Twelverism) or the religion of Razist-Nasafism (extremist Isma'ilism).

With the above in mind, a synoptic presentation of the fabricated hadiths is now in order. The majority of the hadiths scrutinized in this volume were manufactured by the weavers of the religion of Sarjunian Umayyadism. In probing each hadith, we will identify the proofs that it is fabricated. We will locate the motives for falsification and the influence of the hadith in later epochs.

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Chapter 1

The hadith about the mythologized hereafter in which fictional humans will be squeezed naked

The hadith in English

Aisha reported that the Prophet said: You will be squeezed barefooted, naked, and uncircumcised. Aisha said: I said: O Messenger of Allah, will the men and women look at each other? He said: The situation will be too difficult for them to pay attention to that. Narrated by Al-Bukhari (6527) and Muslim as authentic.

Proofs that the hadith is fabricated

- **What about the fact that Allah has dignified humans through endowing them with clothing?**

The hadith staunchly contravenes the truth that Allah is The Coverer or As-Sattar and the Most Bountiful-Dignifier or Al-Akram, and that He has dignified humans through endowing them with the blessing of dress. In Paradise, Allah made a covenant to Adam and Eve that they would not experience nakedness or hunger. In Sura Taha, Allah says:

> And indeed, We made a covenant with Adam, but he forgot, and so We did not find determination in him. (115) And remember when We said to the angels: Prostrate before Adam so they all did, but not Iblis, who refused arrogantly. (116) So, We cautioned: O Adam! This is an enemy to you and to your wife. So, do not let him drive you both out of Paradise, for you O Adam would then suffer hardship. (117) Here, it is guaranteed that you will never go hungry or unclothed. (118). Nor will you ever suffer from thirst or the sun's heat. (119)

The moment Adam and Eve ate from the forbidden tree in disobedience to Allah and their private parts were uncovered, Allah, The Coverer and The Dignifier, inspired them to cover their private parts using the tree leaves. Afterwards, concomitant to the fall of Adam and Eve to the earth, Allah endowed them and their offspring with clothes. Allah made the blessing of clothing to cover one's body and one's private parts a consideration for praising Him. He made it the subject of the first of the four foundational instructions that He issued to humanity. In Sura Al-A'raf, Allah says:

> O children of Adam! We have descended upon you clothing to cover your nakedness and as an adornment. The clothing of fear of Allah is greater. This is one of Allah's signs, so perhaps they will be mindful. (26)

That Allah said "descended upon you", not "provided you", subtly points to the immense significance of clothing and covering. In this instruction, Allah warned humans that amongst the highest intentions of Satan is to rid them of their clothing in order to make their private parts disclosed. In the following verse, Allah says:

> O children of Adam! Do not let Satan deceive you as he tempted your parents out of Paradise and caused their clothing to be removed in order to expose their nakedness. Surely, he and his soldiers watch you from where you cannot see them. We have made the devils allies of those who disbelieve. (27)

Allah willed that upon the birth of humans, the very first rite or sha'ira which every human experience is wearing. By the same token, Allah willed that upon the death of humans, the last ritual which every human experience is double clothing. The deceased is wrapped with a shroud. He also wears the grave, so to speak. Likewise, coffining is a sacred rite. After Cane or Kabil killed Able or Habil, he forgot to cover his body and bury him. Allah, As-

Sattar Al-Akram, sent a crow to remind him to do that. In Sura Al-Ma'ida, Allah says:

> Yet he convinced himself to kill his brother, so he killed him—becoming a loser. (30) Then Allah sent a crow digging ʳa graveˀ in the ground ʳfor a dead crowˀ, in order to show him how to cover private parts of his brother. He cried, "Alas! Have I even failed to be like this crow and cover the private parts of my brother?" So he became regretful. (31).

Kane covered Abel and buried him. In the hereafter, in paradise, Allah will put beautiful green dresses on the believers. Even in Hellfire, Allah will put dress on the disbelievers. It will be a pain-causing dress.

- **Is the hadith in keeping with the tenets of soteriology?**

Undertaking a soteriological prism immediately reveals the invalidity of the hadith. Allah indicated that in the Day of Judgment, He will show his creatures an exceptional mercy. That is why, in Al-Quran Al-Karim, in relation to the Day of Judgment, Allah speaks about Himself through his name The Merciful (Ar-Rahman) more than speaking through any other name. Squeezing is an extremely hard and arduous station. Yet, it will be grounded in Allah's mercy. One of the pillars of this mercy is to endow humans with clothing as of the moment of resurrection which precedes the station of squeezing.

- **Is the hadith in harmony with the fitra or instinct and sanitation?**

The hadith about the mythologized hereafter in which humans will be resurrected and squeezed uncircumcised runs counter to the truth that Allah made male circumcision an essential part of human fitra or instinct, and of moral and physical purity. Differently put, circumcision is essential and crucial to being in contact with Allah and receiving inspirations from Him. By the same token, failure to conduct circumcision has adverse effects on one's psyche. Allah instructed males to undertake circumcision as of our father Adam. The reason why it is identified with Prophet Abraham is that Allah's revelation to him ushered in a new chapter in human history. The flood during the life of Prophet Noah marked the end of a chapter. The phase of Prophets Hud and Saleh is an isthmus or barzakh. The narrative that circumcision only started as of Prophet Abraham is inadequate. It was constructed to delude people into thinking that circumcision is optional or a luxury. The hope is to incite people to extrapolate that males may dispense with circumcision.

- **Is the hadith in accord with the reality of the squeezing station?**

The hadith is in diametric opposition to the reality of the squeezing station. As of the first moment of resurrection, people will see one another fully. In some parts of the squeezing station, people will speak to one another. In Sura Younos, Allah says:

> On the Day He will gather them, it will be as if they had not stayed in the world except for an hour of a day, as though they were only getting to know one another. Lost indeed will be those who denied the meeting with Allah, and were not rightly guided! (45)

On the day of resurrection, people will speak to Prophets and Messengers of Allah. People will recognize one another while being dressed in clothes. They will not recognize one another while being in the nude.

- **Is the hadith in accord with Allah's soteriological promise regarding change?**

The hadith of squeezing people uncircumcised runs counter to the soteriological truth that Allah promised not to change the human condition by transferring an individual from a good state into a state of less goodness or into a worse state unless one embarks on changing one's own soul. Soteriologically speaking, Allah made this pledge to humans because He is the Merciful or Ar-Rahman and the Rescuer or Al-Munji. Allah is the First or Al-Awwal. He is the Initiating or Al-Mubdi. He would not subject his slaves to initiatives that worsen their condition. In Sura Ar-Ra'd, Allah says:

> He has guardian angels, to his front and his rear, who guard him by Allah's command. Indeed Allah does not change a people's state, unless they change what is in their souls. And when Allah wishes to visit ill on a people, there is nothing that can avert it, and they have no protector besides Him. (11)

A male who undertook circumcision has moved from a bad state to a good state. To transfer him to the state of uncircumcision is to degrade him. In diametric opposition to Islam, weavers of many pagan religions including weavers of the religion of solid Modernity promoted the falsity that change is an ascension. Jamal El-Din Al-Afghani, who was a senior contemporary gnostic masonic master, preached that the Qura'nic verse on change means that Allah would not transfer a human from a bad state to a good state unless one embarks on elevating one's self. He did so within the context of trying to change Al-Quran Al-Karim to become modernist gnostic book. He did so within the context of deluding people into thinking that the human being is the first and the initiating and that he controls his destiny and that his will is the chief will while Allah's will is secondary. Exponents of solid modernity and liquid modernity stipulated that change is a decent human ambition.

- **Is the hadith in keeping with the symbolism of cardinal rituals and sacraments?**

The Hadith about the methologized hereafter in which human will be resurrected and squeezed naked runs counter to the symbolism Allah endowed hajj with. Allah made hajj a ritual which reminds humanity with numerous cardinal truths relating to the present world and the hereafter. Hajj reminds of the stations of the hereafter including the station of resurrection and squeezing. Allah instructed that in Hajj, Muslims should wear simple unadorned ihram garments that resemble shrouds that are put on deceased individuals. This is to remind humanity with the truth that death is imminent, and that Allah will resurrect humans in simple garments. The squeezing in the sacrament of circling Al-Ka'ba Al-Musharrafa or tawaf and its hardship reminds of the squeezing station in the hereafter and its hardship. In weighing the authenticity of hadiths, scholars should use the elements of the system of symbolism in Islam as indicators.

- **Does the hadith include an erotic encryption?**

The Hadith about the methologized hereafter in which human will be resurrected and squeezed naked includes an eroticizing encryption, namely the depiction that humans, males and females, will have their bodies joined to one another while being in the nude. Have the scholars who accepted this hadith pondered the meaning of the term squeezing or hashr. It means that the corpse of peoples or their physiques will be so close to one another. Would Allah the will to make men and women exceptionally close to one another in this way while being in the nude?

Motives for fabricating the hadith

▪ Is there an intention to smear the honor of the Messenger of Allah and Sayyeda Aisha?

Sarjun and Mu'awiya formulated the hadith about the methologized hereafter in which humans will be resurrected and squeezed naked to smear the honor of the Messenger as an individual, and as a husband, and to slander the honor of Sayyeda Aisha. This is done through inducing people to link between nakedness and the Messenger and his wife, the mother of the believers. They intended to make people forget that the Messenger of Allah and Sayyeda Aisha are sources of greatest inspiration regarding dignity and covering. Sarjun and Mu'awiya wanted people to develop a conception of a fictional naked mohammad and a fictional naked aisha in a fictional day of judgment. Then, they wanted people to transfer their condition to the conditions of the Messenger of Allah and Sayyeda Aisha in the true Day of Judgment. They hoped that this would optimize the humiliation of the Messenger of Allah and his wife. The majesty of the Day of Judgment is far greater than the majesty of the present world. Being in a shameful situation in the hereafter is much more severe than in the present world.

▪ Any relation between the hadith and the Gnostic motif of primordial nakedness?

Sarjun and Mu'awiya originated the hadith that humans will be resurrected and squeezed naked to revive the neo-pagan Gnostic creed that nudity is 'the primordial condition' and the 'state of nature' which is a prelude to reinstating the practice of being partially or fully nude in public. As of the commencement of the revelation to the Messenger, Allah reiterated the instruction that humans should strictly observe the teaching of covering their bodies. Within the context of yielding to hedonism and disgracing pleasures, Gnostic masters campaigned for nudity. Covering the truth that Allah is the Coverer or As-Sattar and the Dignifier or Al-Akram who honored humans by endowing them with clothing to cover their private parts or saw'as is the foundational step which enables re-popularizing nudity. Covering the truth that Allah inspired our father Adam and our mother Eve to cover their bodies in the various pivotal stations of their lives is another step. Diluting fear from Allah and covering the truth that Allah is the Majestic and ridiculing the Day of Judgment is another prerequisite. Normally, getting naked before others, beyond the framework of the marital relation, is an act of contempt. Allah the Creator decreed that humans would appear before His Majesty clothed because it is not becoming to appear before Him naked. The promoters of Gnosticism started with partial nudity and then moved to promote total nudity. It is vital to remember that within the context of rendering nakedness acceptable and even respectable, weavers of neo-pagan religions, including Gnosticism, molded naked deities, including males, females, and hermaphrodites. They grounded this practice in the fictional notion that nudity was the condition in which the androgynous human, the perfect human or al-insan al-kamel, emerged before splitting into a male and a female.

In the present neo-pagan Gnostic setting, Hossein Nasr, the heir of Frithjof Schuon (1907-1998 CE), the founder of the Gnostic Maryamiyya neo-pagan Sufi order, promoted the pagan depiction of the primordial androgenic being. In the book entitled Studies in Comparative Religion, in the chapter entitled The Male and the Female in the Islamic Perspective, he covered the tenet in Islam that Allah created humans from a male and a female. He installed the fictional narrative that in the beginning, the androgynous hermaphroditic human emerged. Later, it split into a male and a female. He portrayed that this is what Allah taught. Here is what he said:

> But since God is one and man, that is, the human being of whichever sex it might be, a theomorphic being who reflects God's Names and Qualities, each human being also reflects the One and seeks to return to the One. Hence, there is at once complementarity and rivalry between the sexes. There is union and polarization. The female is at once Mary who symbolizes the Divine Mercy in the Abrahamic traditions and the beatitude which issues from this Mercy, and Eve who entices, seduces and externalizes the soul of man, leading to its dissipation. Although in Islam Eve is not the cause of man's loss of the Edenic state. The female is at once the source of concupiscence and the theatre for the contemplation of the Divinity in Its uncreated aspect.
>
> Likewise, man is at once the symbol of the Lord and Creator and a being who, having lost sight of his ontological dependence upon the Lord, would seek, as a usurper, to play the role of Lord and Creator while he remains a mortal and perishable being. The veil of cosmic manifestation, the hijab of Islamic metaphysics, or the Hindu maya, makes the relation between the sexes an ambivalent one. But the profound metaphysical relationship between the two sexes, reflecting at once their inclination for union with a member of the opposite sex, which means ultimately the need to regain the consciousness of beatific union possessed by the androgenic ancestor of humanity in the paradisal state, and their rivalry, since each human being is in turn a total image of the primordial insan, subsists.

It should be clear that Hossein Nasr promotes the deity of the primordial Androgen and transfers his condition to reality and Islam within the context of promoting the speculation that paganism and Islam are essentially identical. According to Hoessein Nasr,

> Polytheistic and monotheistic religions may not have room for each other's ideas on the exoteric level, but they certainly do on the esoteric level. As for Islam, I only need to quote a verse from one of the most famous Sufi poets of the Persian language,

> Shaykh Mahmūd Shabistarī: If a Muslim were only to know what an idol is, He would know that [true] religion (dīn) is in idol-worship.[30]

Promoters of the motif that nudity is the so-called primordial condition depicted that clothing was a latter discovery. They attached nakedness to innocence and clothing to corruption. To render nakedness sustainable, they designed ritual nudity. This includes collective dances that men and women practice in the nude. In the pre-Islam setting, weavers of pagan religions covered the ritual of circling Al-Ka'ba Al-Musharrafa or The Forbidden House of Allah in one's hajj clothing or Ihram. They installed the ritual of circling Al-Ka'ba naked. To justify this pagan ritual, they convinced people that they should get rid of the clothes that they sinned while wearing. After completing the ritual of circling, the pilgrims should purchase new clothes from Meccan merchants! Some affluent families in Macca Al-Mukarrama promoted and harnessed this ritual to earn a regular income. By doing so, they hoped to realize two complementary objectives. The first is covering Islam and chastity. The second objective is promoting paganism and hedonistic sinfulness. The Messenger of Allah (ﷺ) terminated this pagan ritual. It is good to remember that neo-pagans and Gnostics do not believe in the hereafter. However, they posited pagan creeds and made claims about fictional occurrences that would happen in a fictional hereafter and transferred that to Islam and the concrete hereafter to dilute belief in the hereafter. They did so with the hope that people may think that the pagan events taking place in the fictional hereafter must have had roots in the fictional 'primordial condition'. Concisely put, the mythologization of the hereafter through the hadith that people will be squeezed naked complements the mythologization of the beginning of the emergence of humans on earth through the notion of the naked androgynous perfect human or al-insan al-kamel. This fictional deity was carved by weavers of many pagan and neo-pagan religions. Those include the weavers of the pagan religions in ancient Egypt. It is the deity of Atum (at-tam or the complete). The naked androgynous perfect human or al-insan al-kamel was reproduced by Zoroastrianism. It was re-popularized by 'Ibn Arabi'.

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[30] Nasr, 2017, p. 64.

Sarjun and Mu'awiya falsified other hadiths that enshrine nakedness in this lesser world, dunya, to complement the present hadith which is hoped to delude people into thinking that nakedness will be the human condition in the hereafter. Foremost amongst those is the pseudo hadith saying that Prophets walked naked in public. The text of this hadith runs as follows:

> For us, prophets, hardship-filled life examination is doubled in the same way reward is doubled. A prophet would be subjected to examination of having so much lice in his hair to the extent that it would kill him. A man would be subjected to the examination of being naked to the extent that he would suffice with one cloak which does not cover all his body. Hardship-filled life examination made them rejoice in the same way prosperity did.

The fact of the matter is that none of the Prophets of Allah was subjected to the examination of exposing his private parts. Mu'awiya and Sarjun wanted to use the depiction that Prophets who are the archetypal models for humanity experienced nakedness in public as a tacit instruction for ordinary believers to undertake partial and full nudity in public. Then, this practice is transferred to Islam. To say that Prophets were naked in public is to say that Islam enshrines nudity before people. Nakedness largely belongs to the category of moral filth. Having so much lice largely belongs to the category of material filth. Hardship-filled life examinations never made any of the prophets of Allah rejoice. To the contrary, Allah himself confirmed many times that they filled prophets with sadness. However, Allah kept them standing on their feet. They held tightly to Allah's rope and clung to their trust in Him. The lexical trick in the hadith is too vivid to pass unnoticed. The author used the word nakedness not poverty. It is worth noting that in some hadith-related books, the word nakedness was replaced by the word poverty in order to dilute the ugliness of the hadith.

- **Any relation between the hadith and the eroticizing depictions of nude deities?**

The hadith about the mythologized hereafter in which humans will be resurrected and squeezed naked was underpinned by the pagan motif of the nude deities. In all pagan and Gnostic religions, the deities are depicted naked. In ancient Egypt, when the hermaphrodite Atum first accidently existed, s/he was naked. The female deity Astarte, daughter of Re, was depicted naked. As indicated in the Baker Illustrated Bible Dictionary,

> in Egypt, adoption of Semitic deities such as Astarte became widespread during the New Kingdom period and following (after 1570 BC). Astarte and Anat were appropriated as daughters of Re and consorts of Seth (identified with Ba'al). In one text, Anat and Astarte are described as pregnant without giving birth, likely a manifestation of their association with Seth, god of disorder. Foremost, though, Astarte was a goddess depicted naked on horseback with weapons in hand. Her cult centered in the delta city of Pi-Ramesse, where her temple was located. Astarte's prevalence in Egypt was purportedly comparable to Ashera's in Palestine.

In the Greek milieu, Zeus, Aphrodite, and many other deities were depicted naked. In the Olympics, the grandiose seasonal event, and in many other sports events, the organizers, including mystics and oracles, made athletes train and compete naked. The Olympics were a collective seasonal grand ritual designed to venerate Zeus and other deities. They were specifically designed to venerate deities through which the fictional ideals of the attributes related to power were idolatrously deified. Gymnos means naked. It is the origin of the term Gymnasium. Sports and games were perceived as occasions for practicing a special version of open ritual nudity. This is the context in which Plato devoted parts of his book Politeia or The Republic to propose new ways for regulating hedonistic sports. The Olympics were perceived as the games played to please the hedonistic gods. The Olympics were another season for optimizing practices of sexual communism. Gaming and competing are only pretexts.

To digress a bit, in contemporary Olympics, disguised nudity is enforced. Modernist Olympics continued to be a season for optimizing practices of sexual communism in a less flagrant and loud manner. In many sports, including Gymnastics and swimming, the dress codes are specifically designed to divulge male and female private parts, to agitate appetite for indulging in sinful practices, and to enable harassment. The dress codes are specifically designed to optimize the objectification and commodification of humans and their physique together with masculinity and femininity. Noticing how dress codes served the purpose of acutely violating female Gymnasts' honor, and how they were humiliatingly harassed by their trainers and colleagues, managers of some teams objected to the enforced dress code and insisted on making the members of their team wear less divulging athletic dress.

The weavers of pagan and Gnostic religions depicted the deities naked and then transferred their conditions to Allah to insult Allah and uproot people's reverence of Him. They covered the truth that Allah is Al-Quddus, or The Most Sacred, who is richer than to need a physique or clothing. They depicted the deities naked and crafted nudity celebrating-rituals in order to issue a license to males and females in the society to collectively uproot shyness and bashfulness. They wanted to incite people to take the 'liberty' to disclose their private parts without feeling ashamed. They wanted to delude them into conjecturing that nudity is not only warranted but is worthy of reverence. Aren't the venerated deities themselves nude? Isn't prayer itself, the carrier of veneration, conducted in the nude?

- **Does the hadith include a mental trick?**

The hadith includes a mental trick which serves the purpose of subtly inducing people to trivialize nudity and to refrain from taking the sacredness of clothing seriously. The trick lies in the question by the fictional aisha whether men and women will look at one another and the answer that the graveness of the incident of squeezing will prevent them from being concerned with such a light and inconsequential matter, namely nudity!. It is good to remember that weavers of pagan religions and promoters of Gnosticism have been consistently utilizing the technique of grounding the warrantability of getting naked in the claim that it was an insignificant matter. This has been the trick which the organizers of the ritual of circling Al-Ka'ba naked used. That is how they made men and women disregard the fact that clothing was sacred. In the modernist setting, this is the trick which has been used in the film industry and the fashion industry to make people acquiesce to exhibit their nudity and make others watch them. This has been the trick which has been used in the tourism and leisure industry to make people accede to exhibit their nakedness on beaches and in festivals and to make others look at them. This is the trick which has been used by pagan and neo-pagan priests in convincing women and men to undertake ritual nudity or skyclad. They told their followers that invoking the deity of divinity was too serious an undertaking that no one would be concerned with the issue of nakedness, with looking at others, or with being looked at. In the book entitled Gnostic Mysteries of Sex: Sophia the Wild One and Erotic Christianity, Tobias Churton puts before us Newton's interpretation of Gnostic sexual looseness:

> Newton may have a point, once we recognize that Carpocratian sexual liberties were likely a function of the belief that the body, being matter, did not really matter, that flesh was inherently corrupt, transitory, and not subject to resurrection; and that when the spirit had been through all possible traumas of physical life and thus proved its monarchy, it would be happily free of nature altogether.[31]

- **Any relation between the hadith and the desire to reinstate the pagan tenet that males should remain uncircumcised?**

Sarjun and Mu'awiya formulated the hadith that humans will be squeezed uncircumcised to reinstate the pagan tenet that males should refrain from undertaking circumcision. The trick is to show that absence of circumcision is a return to the 'primordial condition' and 'state of nature'. Like previous Messengers, Prophet Moses renewed the instruction that males should undertake circumcision. Prophet Jesus reiterated the teaching. Official and de facto Gnostics partly covered Prophet Jesus's teaching portraying that Christianity does not instruct circumcision. Gnostics thought they had the last word having distorted the understanding of large segments amongst Christians. However, the Messenger of Allah, Mohammad, renewed the instruction of circumcision. This gave a strong blow to the attempt by Gnosticism to preempt the revival of circumcision. Sarjun and Mu'awiya drafted this hadith to assimilate with Gnosticism-influenced Christians who covered the instruction of Prophet Jesus.

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[31] Churton, 2015, p. 19.

- **Any relation between the hadith and the ethical deficit which the Umayyads suffered?**

Sarjun and Mu'awiya hoped that the hadith that people will be squeezed naked would cover, and remedy, the deficit in ethics and honor amongst the majority of the members of the Umayyad neo-elite. Put differently, they fabricated this hadith to cover the neo-pagan liberal practices that permeated the Umayyad neo-elite. Many decades later, those practices contributed to the emergence of incest and male-male misconduct amongst them. One of the expeditious corollaries of espousing Gnosticism was the emergence of practices of collective nudity and nakedness-obsessed routines. In the study entitled An Ancient Obsession: Researching Sexuality Through Archaeology for the Umayyad Period in the Late Antique Near East, in the Desert Castle Qusayr 'Amra (2013), Anouk Everts[32] posits that

> besides discussing issues such as the negative views of sex and sexuality, heteronormativity and the recognition of sexual imagery and related artefacts in the archaeological record, the case study of the ancient bathhouse Qusayr 'Amra is discussed, placing this theoretical issue in a more concrete framework. The question asked here is to what extent we can archaeologically research sexuality for the Umayyad Period, by looking at the frescoes of Qusayr 'Amra. Here, we find a number of frescoes of nude men and women, that offer the potential to try and answer questions about sexuality. We find here that there might very well be a sexual component to the frescoes of this desert castle, that we might be able to understand when they are placed in a context of a number of literary sources from this time period.

According to G. Palumbo in the study entitled Images of Piety or Power? Conserving the Umayyad Royal Narrative in Qusayr 'Amra, the bathhouse was constructed by Al-Walid Ibn

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[32] Anouk Everts is a specialist in sexuality in archaeological contexts. See Palumbo, G. (2017). Images of Piety or Power? Conserving the Umayyad Royal Narrative in Qusayr 'Amra. In: Rico, T. (eds) The Making of Islamic Heritage. Heritage Studies in the Muslim World.

Yazid while being a prince during the caliphate of Hisham Ibn Abd Al-Malek, probably between 730 and 743 CE (111–125 AH). The construction of the bathhouse must be anticipated by the fabricated hadith stipulating that humans will be resurrected nude. Public nudity must be warranted in a fictional context above and its condition transferred to the concrete situation above in order to warrant it in the earthly context below. The Gnostic rule reads: As above, so below. The adequate construal of this rule is that the idolatrous belief and practice adopted by the Gnostic below, on earth, ought to be made an ideal in the imaginary heavens above and then must be dealt with as real. Subsequently, inspiration must be taken from it.

Influence

The hadith about the mythologized hereafter in which people will be resurrected and squeezed naked has been at the background of the attempt by weavers of neo-pagan religions, including Gnostic masters, to promote nudity and imbue it with sacredness, which continued down to the present moment. The weavers of the religion of Barmakid Abbasid Mu'tazelism and Naubakhtist-Saffarism (extremist Twelverism) made a prodigious leap in the promotion of nakedness. This was reflected in the anecdotes of One Thousand Nights and One Night. The weavers of the religion of solid modernity widened the promotion of nudity. They imported the nudity-obsessed teachings of Persian religions including Zoroastrianism and Mazdakism, and Indian religions including Hinduism. They promoted Greek nudity-driven religious practices and nude deities. They also embraced Gnostic nakedness-obsessed teachings and venerated nude deities.

- **Gerald Gardener, Frithjof Schuon (Shaykh Isa), Acharya Rajneesh (Osho), and Miriam Simos (Starhawk)**

Gerald Gardener, Frithjof Schuon (Shaykh Isa Nur El-Din), Acharya Rajneesh (Osho), and Miriam Simos (Starhawk) preached that practicing ritual nudity allows one to reach the so-called naked truth. In their opinion, ritual nudity elevates consciousness and helps one undertake purer meditations, achieve greater fulfillments, and obtain higher realizations. Realization actually means that one imagines that s/he is becoming a divine-human or a nasut-lahut or khalq-haqq in Ibn Arabi's lexicon. The hope is to become the perfect idolatrously deified human or al-insan al-kamel.

In the 20th century, the founders and promoters of the Wicca religion, including Gerald Gardner (1884-1964 CE) and Miriam Simos (Starhawk) (1951- CE), inculcated skyclad or ritual nudity intermeshing it with the practice of witchcraft. In the article entitled Gardnerian Wicca, Matt Slick introduces Gardner's teachings as follows:

> Gardner became interested in spiritual and occult phenomena early on and was initiated into an occult group before 1940. He was a believer in the power of witchcraft and combined it with some Masonic practices such as "blindfolding, initiation, secrecy, and "degrees" of priesthood." From his studies in occultism, he also included Tarot cards, wands, chalices, and the pentacle into his practices. Of particular interest is the inclusion of nudism into his Wiccan practices. This is known as skyclad.

In the article titled The Scholars and the Goddess, Charlotte Allen provides a description of the ritual which Gardner taught:

> Some Gardnerian innovations have sexual and even bondage-and-discipline overtones. Ritual sex, which Gardner called "The Great Rite," and which was also largely unknown in antiquity,

> was part of the liturgy for Beltane and other feasts (although most participants simulated the act with a dagger–another of Gardner's penchants-and a chalice). Other rituals called for the binding and scourging of initiates and for administering "the fivefold kiss" to the feet, knees, "womb" (according to one Wiccan I spoke with, a relatively modest spot above the pubic bone), breasts, and lips.

In her book titled Spiral Dance, Miriam Simos (Starhawk) says:

> The naked body represents truth, the truth that goes deeper than social custom .... (and) is a sign that a witch's loyalty is to the truth before any ideology or any comforting illusions.

Frithjof Schuon passionately preached 'sacred nudity' linking it to 'primordial innocent beauty'. Schuon practiced and taught the pagan ritual of the collective naked dance in which males and females, including spouses, participated. He was arrested for harassing minor males. He covered the truth that Sayyeda Maryam (Mary), the mother of Jesus, the Messenger of Allah, was the archetypal model in chastity, in observing the conservative dress codes that Allah prescribed, and in preserving Allah's forbidness or hurma. Schuon covered the truth that Sayyeda Maryam (Mary) never disclosed even small parts of her body. Schuon painted a fictional nude satanic exhibitionist maryam (mary) and installed her persona to replace the true dressed Sayyeda Maryam and to delude people to think that she was the true Maryam so that they would take inspiration from her exhibitionism. Schuon did so upon knowing that Allah praised Maryam and celebrated her chastity amongst all nations of humanity throughout the ages based on the consideration of her remarkable effort or mujahada in preserving her chastity and covering her body. In Sura At-Tahrim, Allah says:

> And Allah presents an example of those who believed: the wife of Pharaoh, when she said, "My Lord, build for me near You a

> house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people." And Mary, the daughter of Imran, who guarded her chastity, so We blew into from our ruh, and she believed in the words of her Lord and His scriptures and was of the devoutly obedient. (12).

Not only did Allah praise Sayyeda Maryam for fully preserving her chastity and keeping her dress on her body, Allah endowed her with the miracle of giving birth without a spouse and made the child a Messenger specifically to teach people the significance of chastity. Additionally, Schuon painted the women and girls of aboriginal communities of North America standing in the nude within the context of promoting the so-called innocent nudity.[33] Those women and girls are supposed to be the wives and daughters of the men Schuon visited, cohabitated with, and ate their food. Schuon taught skyclad or ritual nudity and painted nude women while acting as a founder of a neo-pagan Gnostic 'Sufi' order. He fraudulently took the title of Shaykh and the name Isa Nur El-Din and introduced this order as an Islamic order focused on heart purification or tazkiyya. He did so within the context of deluding people into thinking that Islam is pagan, bohemian, hedonistic, and obsessed with the love of prohibited disgraceful pleasures. As explained by William Rory Dickson in the Chapter entitled Rene Guenon and Traditionalism which is part of the book titled Handbook of Islamic Sects and Movements:

> Within the Maryamiyya, indigenous traditions were incorporated into ritual practice and ritual dances that included sacred nudity were practiced by Schuon and his close students. Schuon himself articulated these practices in terms of the symbolism of nudity, representing the naked, esoteric truth that religious forms veil or cover. In an interview he affirmed that "In an altogether general way, nudity expresses—and

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[33] See Frithjof Schuon. Images of Primordial and Mystic Beauty: Paintings by Frithjof Schuon. 2003. See Urban Hugh B. A Dance of Masks: The Esoteric Ethics of Frithjof Schuon in Crossing Boundaries: Essays on the Ethical Status of Mysticism. By G. William Barnard, Jeffery John Kripal Seven Bridges (2002). See William Rory Dickson (2021). René Guénon and Traditionalism In: Handbook of Islamic Sects and Movements. p. 589–611.

> virtually actualizes—a return to the essence, the origin, the archetype, thus to the celestial state (Lipton 2018: 137). However, this symbolic practice eventually broke out into controversy when, in 1991, a disaffected former student of Schuon's brought charges against him of inappropriate contact with minors, involving ritual nudity. The charges were dropped due to insufficient evidence, though the controversy likely only increased the somewhat secretive nature of the group. Following Schuon's death in 1998, Seyyed Hossein Nasr would take over leadership of the largest branch of the Maryamiyya.

In order to avoid context blindness, it is crucial to remind ourselves that Frithjof Schuon preached sacred nudity within the context of promoting paganism and neo-paganism. In the book entitled Light on the Ancient Worlds: A New Translation with Selected Letters, Frithjof Schuon praises and venerates the deity of the Intellect which Plotinus painted calling it the Dyad as follows:

> Let us remember at this point that the Intellect--which is precisely what makes evident to us the absoluteness of the Self and the relativity of 'objectivations'--is only 'human' to the extent that it is accessible to us, but it is not so in itself; it is essentially *increatus et increabile* (Eckhart), although 'accidentally' created by virtue of its reverberations in the macrocosm and in microcosms; geometrically speaking, the Intellect is a ray rather than a circle, it 'emanates' from God rather than 'reflecting' Him. 'Allah is known to Himself alone' say the Sufis; this saying, while it apparently excludes man from a direct and total knowledge, in reality enunciates the essential and mysterious divinity of pure Intellect; formulae of this kind are only fully understandable in the light of the often quoted hadith: 'He who knows his soul knows his Lord.

Bizarrely, many 'traditionalists' postulated that collective nakedness is part of Islam in addition to being pagan. The choice of the elements of the fraudulent name which Schuon took was not haphazard. His intention is to cover the presence of the Messenger of Allah Isa/Jesus and install himself and his fictional character in his place so that when the name Isa/Jesus is mentioned Schuon and his super persona are remembered. The name Nur is one of the names of the Seal of Prophets and Messengers, Mohammad.

Acharya Rajneesh (Osho) (1931-1990 CE), the weaver of the neo-pagan religion of Rajneeshism, also taught collective nudity in the Ashram or the retreat predicating it on Tantra.[34] Like Schuon, Osho was arrested. In the book of Secrets, Osho says:

> But the days of Tantra are coming. Sooner or later, Tantra will explode for the first time in the masses, because for the first time the time is ripe – ripe to take sex naturally. It is possible that the explosion may come from the West, because Freud, Jung, Reich, they have prepared the background. They did not know anything about Tantra, but they have made the basic ground for Tantra to evolve. Western psychology has come to a conclusion that the basic human disease is somewhere around sex, the basic insanity of man is sex-oriented. So unless this sex orientation is dissolved, man cannot be natural, normal. Man has gone wrong only because of his attitudes about sex. No attitude is needed. Only then are you natural. What attitude have you about your eyes? Are they evil or are they divine? Are you for your eyes or against them? There is no attitude! That is why your eyes are normal.

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[34] See Anthony D'Andrea. The Spiritual Economy of Nightclubs and Raves: Osho Sannyasins as Party Promoters in Ibiza and Pune/Goa. 2012. See Hugh Urban (2005), "Osho, From Sex Guru to Guru of the Rich: The Spiritual Logic of Late Capitalism", in Forsthoefel, Thomas A.; Cynthia Ann Humes (eds.), Gurus in America. See Lewis F. Carter. (1987). The "New Renunciates" of the Bhagwan Shree Rajneesh: Observations and Identification of Problems of Interpreting New Religious Movements. Journal for the Scientific Study of Religion. Vol. 26, No. 2 (Jun., 1987), pp. 148-172.

Chapter 2

The hadith about the fictional woman who eliminates lice from the hair of foreign men on bed

The hadith in English

Anas Ibn Malek reported that the Messenger of Allah (ﷺ) used to enter upon Um Haram bint Milhan, who was under Ubada Ibn As-Samet. The Messenger of Allah (ﷺ) entered her house one day and she fed him, and started cleaning his hair from lice. The Messenger of Allah (ﷺ) slept, and then woke up laughing. She said: I said: What makes you laugh, O Messenger of Allah? He said: People from my nation appeared to me. They are raiders in the way of Allah. They ride this sea. They are monarchs laying on beds. Or, they are quasi monarchs laying on beds. (Ishaq doubted which word was used). She said: I said: O Messenger of Allah, pray to Allah to make me one of them. The Messenger of Allah (ﷺ) prayed for her. Then, he put his head down and slept. Then, he woke up laughing. So I said: What makes you laugh, O Messenger of Allah? He said: People from my nation appeared to me. They are raiders in the way of Allah. As he said in the first time. She said: I said: O Messenger of Allah, pray to Allah to make me one of them. He said: You are among the first group. She rode the sea during the time of Mu'awiya Ibn Abi Sufyan, and fell off her horse when she came out of the sea, and she perished. Narrated by Al-Bukhari (2788, 2789) and Muslim as authentic.

Proofs that the hadith is fabricated

- **Has the Messenger ever entered upon foreign women while being alone?**

The Messenger of Allah (ﷺ) never entered upon foreign women while being alone. He never slept on the bed of a foreign woman. This is at blatant variance with the ethics that the Messenger himself instructed based on Allah's revelation. He never entered a house of a companion in his absence and laughed with his wife. This is corroborated by the strict conduct which he observed in relation to dealing with women. It is reported that the Messenger was with one of his wives at night in the outside. A companion passed by. The Messenger of Allah took the initiative of informing the companion that it was his wife. The companion replied that he did not have doubts. The Messenger of Allah explained that Satan throws bad thoughts in the hearts of people.

- **Is there a cypher in the phrase "Monarchs laying on beds"?**

The hadith of the fictional um haram entails a cypher, namely the phrase "monarchs laying on beds", and the phrase "monarchs or quasi monarchs." On the generic level, these phrases are encryptions connoting secularism-driven monarchs. In the concrete situation, they denote Mu'awiya, Yazid, and prospected heirs to the Umayyad throne. Within the context of drawing upon Heraclius and Byzantine neo-pagan monarchism, Mu'awiya adopted worldly monarchism in a de facto manner. He applied all its components. Yet he did not claim the title "monarch." He could not. He was surrounded by a recalcitrant reality. Mu'awiya, Yazid, and prospected heirs to the throne were quasi monarchs. Mu'awiya raised Yazid as an heir to this de facto secularism-driven throne. Monarchs who live as servants and slaves of Allah are never described as "laying on beds." In the then existing sociopolitical lexicon, this phrase is typical of secularism-anchored monarchism. It connotes vanity, worldly pride, egoism, superbia, intentional laziness, and supremacy. The authority of secularism-driven monarchs is predicated on their fictional divine right to rule. Those two cyphers are customized to fit Mu'awiya, Yazid, and their heirs.

- **Is the hadith in keeping with Islam-sanctioned customs?**

The unreasonableness of the hadith will be immediately revealed once we verify it in light of the existing Islam-sanctioned socio-ethical norms pertaining to dealing with women. In the public sphere, during the period of revelation, Muslims developed the custom that should a man wish to speak to a foreign woman in public, he would ask for permission to approach. The phrase "can I approach" or a'adnu was a standard phrase used by men to inquire about the possibility of speaking with a woman from near distance. If she grants it, he would come relatively near so that she may be able to hear him. If not, he would not draw near her. Shyness or haya' and bashfulness on the part of the male and the female has been the main basis for dealings between men and women. Here, it seems warranted to digress a bit and say that Islam does recognize that a male may speak to a foreign female in public for necessary considerations. Allah provided an instructive example in the anecdote related to how Prophet Moses knew the woman who would become his wife: In Sura Al-Qasas, Allah says:

> When he arrived at the well of Midian, he found a group of people watering their herds. Apart from them, he noticed two women holding back their herd. He asked them: What is the problem? They replied: We cannot water our animals until the other shepherds are done, for our father is a very old man. (23) So, he watered their herd for them, then withdrew to the shade and prayed: My Lord, I am truly in desperate need of your provision. (24) Then one of the two women came to him,

> walking bashfully. She said: My father is inviting you so he may reward you for watering our animals for us. When Moses came to him and told him his whole story, the old man said: Have no fear. You are now safe from the wrongdoing people. (25) One of the two daughters said: Father, hire him. The best man for employment is definitely the strong and trustworthy one. (26) He said: I wish to marry one of these two daughters of mine to you provided that you stay in my service for eight years. If you complete ten, it will be a favor from you. I do not wish to make it difficult for you. Allah willing, you will find me an agreeable man. (27) He said: Then it is settled between you and I. Whichever term I fulfill, there will be no further obligation on me. Allah is a Witness to what we say. (28)

To this we must add the question: Did the societal landscape in Al-Madina Al-Munawwara, or in Al-Hijaz, ever hear about men going to the foreign women or even relatives to have them clean their hair from lice?

▪ Did the Messenger of Allah ever praise secularism-driven monarchs?

Contrary to the tacit meaning of the hadith, the Messenger of Allah (ﷺ) harshly condemned secularism-driven monarchs, and never praised their life style, their deviant worldliness, or their oppressive policy. He indicated that what he feared most was that people in his nation would become fond of this lesser world, of luxury, and of lavishness. He taught that extravagant monarchism is irreconcilable with Islam because it entails wastefulness and squandering. Additionally, he clarified that extravagant monarchism inevitably leads to unfair distribution of wealth and oppression. He refused to be a monarch prophet. He insisted on living as a Servant of Allah to the fullest even while being the Trustee of his nation and the Seal of Prophets and Messengers.

- **Would Anas Ibn Malek say about his aunt: "She perished"?**

Taking a semantic approach, Anas Ibn malek would never use the verb halakat or perished to inform that his aunt Um Haram died. In Al-Quran Al-Karim, Allah mentioned the verb halaka or perished in different connotations. In Sura Ghafer, Allah used it to mean died. In other Suras, Allah used it extensively to mean died within the context of being severely punished by Allah. Muslims often used the verb halaka to describe a person who was a flagrant enemy of Allah and the Messenger of Allah. Muslims consciously avoid speaking about the death of a believer using the verb halaka. Muslims are the heirs of the Messenger of Allah. Allah endowed the Messenger with Al-Quran Al-Karim, Allah's word. Allah endowed the Messenger with the reigns of speech. The Messenger taught the believers that Allah endowed letters, names, and words with certain baraka and impact. Throughout the ages, the believers took letters, speech, and words seriously. In choosing names and words, the believers applied the criteria of belief in Allah or iman, and the criterion of baraka. They applied the criterion of nuancing. Lexical refinement ensures distinction. In speaking about a woman's death, they used other verbs and phrases including matat which means she died, tawaffaha Allah which means Allah retrieved her, and intaqalat ila rahmat Allah which means departed to the mercy of Allah, etc. Some Arabs described the incident of dying in an accident using the phrase lakiyat masra'aha or sure'at or istushhidat which means martyred. The faker of the hadith specifically used the verb halakat or perished out of entrenched hatred towards the companion Um Haram.

- **Is there a syntactic trick to convey authenticity?**

The author of the hadith applied the syntactic trick of inserting a sentence which suggests that the fictional narrator doubted the exact word used by the fictional mohammad in the middle section of the hadith. The objective of this trick is to portray that the hadith is authentic. The faker is trying to delude the reader into thinking that the narrator only missed one word or two. This trick is commonplace in fabricated hadiths and anecdotes. Through this trick, the subliminal message that the rest of the hadith is authentic is hoped to sink in the reader's psyche.

- **Are there pornographic or erotic cyphers in the hadith?**

The hadith of the fictional um haram includes a pornographic and eroticizing cypher connoting that the Messenger and um haram committed adultery habitually. This is the meaning which the faker of the hadith hoped to subliminally convey through speaking about the entry by the fictional mohammad upon the fictional um haram, the section about sleeping in her bed, and the section about the fictional um haram cleaning his hair from lice. In this regard, the questions asked here are: In which circumstance do men enter houses and bedrooms of foreign women? In which circumstances do they sleep in the beds of foreign women, laugh with them, and have them clean their heads? How close would the bodies be to one another when a woman cleans the head of a man? Where would the man's head be? If this is not erotic imaging, what is?

The hadith of the fictional um haram includes another pornographic cypher denoting that Mu'awiya and Yazid and um haram frequently committed adultery. This is the meaning which the forger intended to transmit through speaking about the fictional mohammad who sleeps on um haram's bed and through speaking about the quasi monarchs (Mu'awiya and Yazid) who lay on beds. The faker spoke about monarchs laying on beds not thrones. Normally, monarchs sit on thrones not beds. Through this common act, the faker is saying that Mu'awiya and Yazid frequently entered upon Um Haram and had an illicit affair with her.

- **Is the hadith in keeping with the Quranic and Sunnaic teachings?**

The hadith is at glaring variance with the Quranic and Sunnaic prohibition of meeting women in private and of touching them. We elaborated on the issue of meeting women in private. The Messenger of Allah never touched a foreign woman or had a foreign woman touch him. The Messenger of Allah declined to shake the hand of a female believer during the pledge of Al-Aqaba. He never had a foreign woman clean his head. The Messenger of Allah had many wives. Hypothetically, if the Messenger of Allah needed any personal assistance, he would ask one of his many wives. Wouldn't he?

- **Did the Messenger have lice in his hair?**

The Messenger of Allah was the uswa or archetypal model in observing sanitation or tahara and did not have lice in his hair. He was the highest example of realizing the most sophisticated standards of hygiene. Actually, the Messenger taught the believers how to avoid having lice in their hair. Accordingly, he never needed someone to clean his hair for him. Feeling the ugliness of the hadith, some commentators invented the interpretation that the fictional um haram actually cleaned the hair of the fictional mohammad from dust. Dust? Yes. Who needs to go to a woman's house to clean his hair from dust?

Motives for fabricating the hadith

- **Any relation between the hadith and the Umayyad failure to conquer Constantinople?**

Sarjun, Mu'awiya, and Yazid hoped that the hadith of the fictional um haram would cover their poor strategization of the conquest of Constantinople and dilute the unfavorable ramifications of this historic failure. They wished that the hadith would conceal the lingering adverse effect of that unprecedented failure on the prospects of seating Yazid. They aspired that the hadith would warrant their extravagance and lewdness. During the reigns of the first early caliphs, Abu Bakr, Omar, and Othman, the Muslim armies managed to defeat the Byzantine armies and conquer the entirety of Syria. This made Muslims enjoy an edge over the Byzantines. The Byzantines were regressing. The task of conquering Constantinople should be achievable. In the first phase of the campaign, Mu'awiya appointed Sufyan Ibn Awf as commander. Upon the failure to conquer Constantinople, Mu'awiya sent Yazid, as an honorary commander with the hope that the army would conquer under his command. He also aspired that this would buttress Yazid's image and popularity. Yet, under Emperor Constantine IV, the Byzantine forces destroyed Mu'awiya's navy. The Byzantine armies also defeated Mu'awiya's army in Asia Minor forcing him to lift the siege. Instead of capitalizing on the historic victory of the emerging Muslim navy in 655 CE during the reign of the third Caliph Othman Ibn Affan, the Byzantine navy squashed the Umayyad navy due to Mu'awiya's poor piety, inapt leadership, and imprudent military planning. Concisely put, instead of building on the politico-strategic victories achieved during the period of revelation and the reign of the first four caliphs, Mu'awiya led Muslims to lose the momentum and the upper hand. This led the Byzantine strategic decision to regain its strategic composure and to undertake a strategic fortification and realignment that allowed the Byzantine Empire to survive for centuries after being on the verge of demise.[35] Mu'awiya and Yazid feared that segments in the constituency or ra'iyya would infer that Allah was not pleased with the leadership of that army due to its flagrant impiety. This compromised the legitimacy of Mu'awiya, Yazid, and the entire Umayyad dynasty. So, they invented a number of hadiths including this hadith to remedy the legitimacy deficit resulting from this miserable strategic failure. To this we must add that this hadith reflects a subtle employment of the pagan doctrine of compulsion. The true meaning of the section which stipulates that the army will be forgiven by Allah is that the leadership of that defeated army, namely Mu'awiya, is not responsible nor accountable for the historic painful loss. Concisely put, Mu'awiya endeavored to remedy the legitimacy deficit with augmenting his own cult of personality.

- **Any relation between the hadith and Mu'aiwya's attempt at inculcating the acceptance of his secularism-driven monarchism?**

Sarjun and Mu'awiya drafted the hadith of the fictional um haram to legitimate the Umayyad secularism-driven monarchism, to undo the condemnation by the Messenger of Allah (ﷺ) of it, and to inculcate in the constituency the acceptance of it. Mu'awiya faced sharp opposition for deviating, on the personal and public levels, from the path of piety and asceticism which the Messenger charted. He met defiance for claiming that his authority is premised on his fictional divine right to rule and that succession to the Caliph's seat would be hereditary. Mu'awiya encountered stark resistance for surrendering the spinal cord of the Caliphate, namely the court and bureaucracy, to the Gnostic Sarjun the Byzantine and to his relatives and subordinates in order to cover the Islamic essence of the Caliphate and install a Heracliusian neo-pagan political culture. Mu'awiya experienced an unambiguous disapproval for embezzling public money and installing the tenet that all the resources of the nation are the personal property of the quasi-monarch Caliph. He was condemned by the constituency for spending the money of the Muslim nation on building palaces, trading in liquor, purchasing slaves, and appropriating gold and precious items. The hadith is indicative that Mu'awiya, Sarjun, and Yazid were consciously covering the original caliphal system of governance. They were consciously installing secularism-driven monarchism and transferring it to Islam to delude people into thinking that Islam prescribes it. The hadith demonstrates that Mu'awiya was longing for the title of monarch. He hoped to inculcate in the constituency an acceptance of the title and the essence of secular monarchism. Through this hadith, Sarjun and Mu'awiya wanted to implant in the hearts of the believers that the authority which prohibited secularism-driven secularism revoked that condemnation. This is what they meant by the section which depicts the fictional mohammad speaking favorably about monarchs laying on beds laughing.

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[35] For more on the siege of Constantinople, see Jankowiak, Marek (2013). "The First Arab Siege of Constantinople". In Zuckerman, Constantin (ed.). Travaux et mémoires, Vol. 17: Constructing the Seventh Century. p. 237–320.

Changing the essence and even form of systems of governance is not an easy undertaking at all. It requires much resocialization and inculcation of new values. Changing systems of governance that are grounded in religious teachings is enormously challenging. Covering a system of governance which is an integral part of a religion and installing its diametric antithesis is all the more arduous and laborious. By definition, fabrication is counterfeiting and manufacturing something which resembles the original. So, a de facto secular monarch who intends to falsify a tenet of religion must come up with a pseudo text which looks like the original text for the casual observer. Did you note how the hadith fakers mentioned the name of Mu'awiya at the end of the hadith? The objective is to subtly drive the reader to induce that the monarchs laying on beds whom the Messenger of Allah praised are personified by Mu'awiya. This is a syntactic trick. The hadith fabricators revealed his faking by coupling the cyphering with an explicit mention of the name of the person whom the cypher is invented to connote. In the second section of the hadith, the fakers spoke about monarchs and quasi monarchs generally. At the end of the hadith, they imposed the name of Mu'awiya Ibn Abi Sufyan. The purpose is to direct the reader to extrapolate that Mu'awiya is the monarch or quasi monarch who is forgiven.

- **Any relation between the hadith and the opposition to Mu'awiya's policy by Ubada Ibn As-Samet?**

Sarjun and Mu'awiya designed the hadith of the fictional um haram to avenge on the companion Ubada Ibn As-Samet and to undo the contraction of Mu'awiya's legitimacy resulting from Ubada's opposition. Ubada was an early believer. He participated in the battles including Badr. In it, he contributed to defeating the army in which Mu'awiya's relatives were killed. Ubada contributed to the conquest of Egypt. Omar Ibn Al-Khattab considered him a pivotal believer. He negotiated with the ruler of Egypt Al-Muqawqis. In Syria, Ubada acted as a societal leader. Because he learned and memorized Al-Quran Al-Karim, he taught the believers the sciences of Al-Quran Al-Karim and the Sunna. In a first instance, Ubada criticized Mu'awiya while being governor for undertaking usury. Mu'awiya tried to refute Ubada's criticism. Ubada said: I will not reside in the city you are governing. He went to Al-Madina Al-Munawwara to complain to Omar Ibn Al-

Khattab. The second caliph refused that Ubada leave Syria and wrote to Mu'awiya that he would have no authority over him. In a second instance, Ubada criticized Mu'awiya for trading in liquor. Mu'awiya wrote to Othman Ibn Affan saying that Ubada raised Syria against him. He asked him to instruct Ubada to return to Al-Madina Al-Munawwara or he would separate between him and the people of Syria. Othman ordered Ubada to go back to Al-Madina Al-Munawwara. Upon arrival, Othman blamed him. Ubada reminded him of the Messenger's hadith that there would be governors who would invite people to accept what they rejected, and to reject what they accepted. He added that people should not obey a governor who disobeyed Allah. In a third instance, Ubada publicly reprimanded a preacher who praised Mu'awiya in a sermon in Mu'awiya's presence. Ubada stood up with sand in his hand and threw it into the mouth of the preacher. Mu'awiya got angry. Ubada declined to subdue.

Mu'awiya recognized that Ubada's criticism undermined his legitimacy. He reckoned that tarnishing Ubada would undo that contraction. Simultaneously, it would enable him to hit Ubada back. Mu'awiya hoped that smearing Ubada's honor and slandering his wife's honor would make some people forget his criticism for breaching the teachings of Allah. In addition to speaking about Ubada's wife and her bed in that why, Mu'awiya had his hadith manufacturers use the verb halakat or perished. Blending these two components conveys the subliminal message that the mentioned woman was a habitual sinner.

- **Any relation with the Gnostic consistent attempt at denigrating the Messenger of Allah?**

Sarjun and Mu'awiya molded the hadith of the fictional um haram to denigrate the Messenger of Allah by depicting him as a person of lewdness and poor sanitation. The hadith is intended delude people into thinking that the Messenger used to enter the houses of the companions while they were absent, sit with their wives, have them touch his body, sleep in their beds, laugh with them and commit adultery with them. The hadith also depicts the fictional mohammad as a hygiene-lacking person who has lice in his hair. The intention is to cover that the Messenger of Allah was an archetypal example in sanitation or tahara. Sarjun and Mu'awiya hoped this would fill the readers' hearts with disgust which would in turn lead to revulsion. The other intention is to cover the teachings of hygiene and sanitation themselves.

- **Any relation with the Gnostic unswerving promotion of filthiness as a lifestyle and ritual?**

The hadith is part of the steady promotion of filthiness as a pagan lifestyle and ritual and of distancing one's self from sanitation or abandoning it. In the book entitled Gnostic Mysteries of Sex: Sophia the Wild One and Erotic Christianity, Tobias Churton brings to light numerous filthiness-centered religious rituals, norms, and practices embraced by many Gnostic sects. The majority of those practices were recorded by church fathers who considered Gnostic heresy as one of the main enemies of Christianity. A large number of scholars assessed that Gnostic sects did undertake filthiness-centered rituals. One of the things that went unnoticed is the fact that taking satan, the wicked Demiurge, and the seductive Sophia as deities inevitably leads to designing and practicing filthiness-centered rituals and practices. The writers and speculators who denied this reality failed to explain the continuation of the observance by many later and contemporary Gnostic sects of numerous filthiness-centered rituals and practices. According to Churton,

> radical Gnostic Christians did not believe that the Almighty God of the Old Testament or of the New Testament ruled the cosmos of which we appear to be a part. They believed the visible world was estranged from the highest God Unlike heaven, the cosmos followed the law of a "craftsman" god, a "Demiurge," who had built the universe with deficient means, stealing—and garbling—ideas from a higher reality, a spiritual reality of which the strutting ArchEgotist was jealous. The craftsman power was, in effect, the Ego of the Universe, its carnal mind, its Big I AM—ignorant of a spiritual grandeur beyond itself, capable only of turning binary harmony into perpetual opposition. Along with innumerable variants of this fundamental and disturbing insight of estrangement from God and nature, groups described by their enemies as "Barbelo Gnostics," "Sethians," "Ophites," "Borborites," "Valentinians," "Marcosians," "Naasseni," "Simonians," "Carpocratians," among other names derived from their teachers or from derogatory nicknames, were accused of disgraceful—that is, "filthy"—practices, where sex and sexual fluids were allegedly used by adults within ostensibly religious ceremonies, along with magical rites, secret signs of recognition, and an undefined palette of pharmacological products conducive to dream states.[36]

Returning to the hadith, given the centrality of filthiness to paganism and lewdness, Sarjun and Mu'awiya invented other cyphered hadiths that ascribe filthiness to prophets. Foremost amongst those is the pseudo hadith we cited earlier saying that armies of lice attacked Prophets and killed them. The text runs as follows:

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[36] Tobias Churton, 2015, p. 2, 3.

> For us, prophets, hardship-filled life examination is doubled in the same way reward is doubled. A prophet would be examined by the attack of lice to the extent that it would kill him. A man would be examined by nakedness to the extent that he would suffice with one cloak which does not cover all his body. Hardship-filled life examination made them rejoice in the same way prosperity did.

The fact of the matter is that none of the Prophets of Allah was subjected to the examination of being attacked by armies of lice.

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Chapter 3

The hadith about the fictional woman who collects the 'sweat' of foreign men on bed

The hadith in English

Anas Ibn Malek reported that the Messenger of Allah (ﷺ) used to enter Um Sulaym's house and sleep on her bed when she was not in it. He slept on her bed. Someone came on her. She was told: This is the Prophet sleeping in your house on your bed. He said: She came. He sweat. He sweat soaked a piece of cloth on the bed. She opened her box, started drying his sweat, and squeezed his sweat in her bottles. The Messenger of Allah (ﷺ) panicked. He said: What are you doing Um Sulaym? She replied: We hope that your sweat brings blessing for our young boys. He said: You have done the right thing. Narrated by Muslim (2331B) as authentic.

Proofs that the hadith is fabricated

- **Are there pornographic syntactic cyphers and erotic semantic codes in the hadith?**

The hadith about the fictional um sulaym is replete with eroticizing and tantalizing semantic codes and cyphers. The true Um Sulaym bint Milhan is a companion who was married to Malek An-Nijari. She is the mother of Anas Ibn Malek. In his childhood, Anas was the assistant of the Messenger of Allah (ﷺ). He became one of the main hadith reporters. After the death of Malek, Um Sulaym married Abu Talha Al-Ansari. He is one of the companions who participated in all the battles against Quraysh polytheists. The Umayyad neo-elite and their governors considered Anas Ibn Malek a foe. At a later stage, Al-

Hajjaj Ibn Yusof, the brutal governor in the administration of the fifth Umayyad caliph, Abd Al-Malek Ibn Marwan, insulted Anas publicly. The section about the entry into the house and sleeping on the bed is an encryption denoting that the fictional mohammad and the fictional um sulaym used to commit habitual sinning. This fiction is then transferred to the Messenger of Allah and the true Um Sulaym. The narrator started by saying that the fictional mohammad used to enter the house of the fictional um sulaym while she was absent to denote the liberty he took in entering her house habitually. In this connection, the following question imposes itself: What are the considerations that drive the Messenger of Allah (ﷺ) to go to the house of a foreign woman to sleep on her bed whether she was absent or present? None. In Al-Madina Al-Munawwara, the Messenger of Allah (ﷺ) had multiple wives and multiple small houses or hujurat. Whenever he wanted to take a rest, he would go to one of those houses. Regarding the section which reads: So he slept on her bed, so she was made to come, this is a coded sentence which denotes that the fictional mohammad and the fictional um sulaym had intercourse and he made her reach ecstasy. As the case in many languages, phrases like "someone came on her" and "she was made to come" are used to denote reaching ecstasy. Regarding the section which reads: She came, he sweat, he sweat soaked a piece of cloth on the bed, this is a cypher connoting that the fictional um sulaym reached ecstasy and that the fictional mohammad sweat due to the effort exerted in the intercourse. He collected the liquid using a piece of cloth. Here, it is plausible to ask: In which circumstances do men and women sweat on bed? In which circumstances do they use pieces of cloth? In which circumstances do they soak and squeeze anything on bed? Let us move to the section which reads: "She opened her box, started drying his sweat, and squeezed his sweat in her bottles." This is a multi-tiered encryption. The sweat here denotes men's semen. The bottle denotes women's vagina. On another level, it means actual pots. Relating the 'sweat' to the pre-adolescence lads denotes that the fictional mohammad used to have male-male misconduct with the fictional young anas who was his assistant. Then, this depiction is transferred to the Messenger of Allah (ﷺ) and the real Anas.

- **Excessive usage of intercourse-related terminology**

From a semantic and syntactic standpoint, the narrator excessively harnessed a lexicon which is typically used in speaking about intercourse to convey the subliminal message that there was an incident of adultery. This includes: "he slept on your bed", "someone came on her", "she was made to come", "she came", "he sweat", "she opened her box", "started drying his sweat", "squeezed his sweat in her bottles", "he panicked", and "the bed". All these phrases have a double meaning. All are heavily used in expressing the intimate relation. If this is not eroticizing imaging, what is? Are all these phrases mentioned accidently in one paragraph?

- **An intentional syntactic gap**

The hadith of the fictional um sulaym includes an intentional syntactic gap which is meant to lead the reader subliminally to feel that there was an incident of adultery. The hadith remained silent about the reason why the fictional mohammad heavily sweat suddenly on the bed in the presence of a woman sitting with him on the bed. The hadith does not say that the fictional mohammad unexpectedly became ill. It does not say that the climate was exceptionally hot forcing people in the shade behind walls to sweat heavily! Typical in Gnostic lexical tricks is to furnish the context and entice the reader to extrapolate further occurrences.

- **Are the hadiths of the fictional um haram and um sulaym formulated by one author?**

When we juxtapose the hadith of the fictional um haram and the hadith of the fictional um sulaym, the similarity cannot pass unnoticed, hence the inference that on author contrived both. Both start with the section: The Messenger of Allah (ﷺ) used to enter the house of um haram/um sulaym. Is this a coincidence? Both are purportedly reported by Anas. If the Messenger used to enter the houses of um sulaym and um haram while they were alone, Anas would have said: "the Messenger of Allah (ﷺ) used to enter the house of my mother, Um Sulaym" and "the Messenger of Allah (ﷺ) used to enter the house of my aunt Um Haram."

- **Is the explanation that Um Sulaym and Um Haram are the Messenger's aunts tenable?**

Some scholars came up with the explanations that Um Sulaym and Um Haram were aunts of the Messenger of Allah but the untenability of this explanation is too palpable to go undetected. An-Nawawi said: The scholars agreed that Um Haram was a mahram for him. A mahram is a relative one is authorized to be with in private. They differed as to how specifically she related to him. Ibn Abd al-Barr and others said: She was one of his maternal aunts through breastfeeding. Others said: both were maternal aunts of his father or grandfather. This is because Abd Al-Muttaleb's mother was from Bani An-Najjar. Hence, those scholars inferred it was permissible for him to be alone with them.[37] That is what An-Nawawi had to say. These explanations are implausible. It is not true at all that Um Sulaym and Um Haram were aunts of the Messenger of Allah (ﷺ) neither through breastfeeding nor for being aunts of his father. The Messenger of Allah was breastfed by Halima As-Sa'diyya. The Messenger of Allah (ﷺ) never addressed any of them using the title "aunt." None of them addressed him using the title of "nephew." The Messenger of Allah (ﷺ) never addressed their children using the title of "cousin." None of them addresses him using the title of "cousin."

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[37] See Al-Mawsua Al-Hadithiyya. Ad-Dorar As-Sunniyya. Alawi As-Saqqaf.

Some commentators sought another untenable 'solution', namely that Anas, Um Sulaym's son, used to accompany the Messenger in entering her house and Um Haram's.[38] This claim is baseless. The two hadiths say that the fictional mohammad used to enter the houses of the fictional um sulaym and um haram alone. The hadiths are purportedly reported by Anas Ibn Malek. If he used to accompany the Messenger, he would have said: "I and the Messenger of Allah (ﷺ) used to enter the house of my mother, Um Sulaym." In the other hadith, he would have said: "I and the Messenger of Allah (ﷺ) used to enter the house of my aunt Um Haram." Jurists felt something was oddly wrong with the hadith. Given the exaggerated authority of hadith collectors, jurists and commentators could not rebuff the two hadiths from top to bottom. Instead, they volunteered to invent lineage relations and to draw an imaginary pedigree. The Messenger never entered upon women in their houses, slept on their beds, and had them clean his hair, even if accompanied by their sons.

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[38] See Al-Mawsua Al-Hadithiyya. Ad-Dorar As-Sunniyya. Alawi As-Saqqaf.

Motives for fabricating the hadith

- **Does the hadith have anything to do with the Umayyad hatred of Anas Ibn Malek?**

Sarjun and Mu'awiya sketched the hadith of Um Sulaym to humiliate Anas Ibn Malek through vilifying his mother and slighting him personally for his role in constraining the policies of the Umayyads. As mentioned earlier, the Umayyad neo-elite and their governors considered Anas Ibn Malek a staunch enemy. Suffice it to undertake a cursory review of the persecution he was subjected to by Al-Hajjaj Ibn Yusof. The cruel governor in the administration of the fifth Umayyad caliph, Abd Al-Malek Ibn Marwan, tortured Anas. And what was the threat which Anas Ibn Malek represented to the Umayyads? He was the former personal assistant of the Messenger of Allah (ﷺ). People remembered the Messenger of Allah (ﷺ) through him. He was one of the agents of buttressing the recognition by the believers of the ahistorical presence of the Messenger of Allah. He reported authentic hadith and informed the believers of the life account of the Messenger of Allah (ﷺ) and the companions. This obstructed the Umayyad policy of covering the Sunna of the Messenger of Allah (ﷺ), his presence and biography or sira. The sheer presence of Anas impedes constructing phony narratives. Sarjun and Mu'awiya wanted to defame the Messenger of Allah (ﷺ) through tarnishing Anas Ibn Malek, Um Sulaym, Abu Talha, and other relatives of Anas. They wanted to paint a dishonorable fictional um sulaym and transfer her condition to the True Um Sulaym, the mother of Anas Ibn Malek. They hoped to paint a fictional cuckolded son or dayyuth who reported anecdotes entailing images of his mother in disgraceful situations and to transfer his condition to the true Anas Ibn Malek. This is specifically the reason why the hadith fakers depicted that Anas Ibn Malek reported the two hadiths of Um Haram and Um Sulaym. Another conclusive evidence of the adequacy of our construal is the similarity between the way the faker of the hadith belittles Anas and the way Al-Hajjaj used to belittle him. In the hadith, the fictional um sulaym said she collected the sweat for her lads or sibyan. This word means pre-adolescence boys. After Anas had aged, Al-Hajjaj used to belittle him publicly using the name Unays, not Anas. When Anas was a lad, he was called Unays. A male named Asad is often called Usayd in his childhood. A male called Omar is often called Umayr, and so on. It is so belittling to continue to use this version after the male has grown up.

Influence

- **Nobakhtist-Saffarism and Sufis**

The hadith of the fictional um sulaym who collects the sweat of the fictional mohammad has been used by many Gnostics including Sufis and espousers of Nobakhtist Saffarism (Extremist Twelverism) in divinizing the Messenger of Allah and in divinizing Masters in both religions. Many of them divinized the Messenger of Allah through applying Plotinus's emanation mythological anecdote. As known, Plotinus painted the deity of the Monad or the Good from which the Dyad or the Intellect emanated and then the Tetrad or the Universal Soul and then the Myriad or the Multiplicity. Some Sufis took Plotinus's deity of the Monad depicting that it consisted of essential light and auxiliary light. They promoted that from the essential light of the Monad emanated the deity of mohammad which is the Dyad or the Intellect. The rest of the multiplicity emanated from the auxiliary light of the Monad. Then, they transferred the conditions of the deities of the Monad and Dyad to Allah the Creator and to the Messenger of Allah to delude people into thinking that Allah is material light which begets through mechanical emanation. By doing so, they reproduced the anecdote of the begetting deity which gave birth to a first son. Within this context, they ascribed to the deity of mohammad supernatural qualities. They also constructed anecdotes about practices related to it within the context of making them rituals. They constructed a fictional divine mohammad whose sweat is drinkable and may be used for sanitation and in acquiring Baraka or blessings. They constructed fictional companions and depicted that they used to drink the sweat of the fictional mohammad. They transferred the conditions of this fictional mohammad and the fictional companions to the Messenger of Allah and the true companions. Upon doing that, those Sufi Masters undertook an identicalization of themselves and the Messenger of Allah and made this identicalness take inroads into the souls of their followers. Subsequently, they instructed their followers to obtain portions of their own sweat to drink and to wipe their bodies and faces with. Some Masters in Nobakhtist Saffarism (Extremist Twelverism) took Plotinus's deities emphasizing the intellectual nature of the deity of the Dyad. They applied the very same process of divinization and ritual with their followers especially in gatherings in which the ritual of chest beating is practiced.

- **Taymist-Qayyemism and Ghazalism**

The hadith of the fictional um sulaym who collects the sweat of the fictional mohammad was widely circulated by many other Gnostic Masters including weavers and promoters of Taymist-Qayyemism and weavers and promoters of Ghazalism. Bizarrely, weavers and promoters of Taymist-Qayyemism lay much blame upon the weavers and espousers of Nobakhtist-Saffarism (Extremist Twelverism) claiming that they divinize the Messenger of Allah. Weavers and promoters of Ghazalism lay much blame on espousers of Nobakhtist-Saffarism (Extremist Twelverism) for doing so. Both failed to discern that weavers and promoters of Nobakhtist-Saffarism and Sufism relied mainly on books of hadith authored by masters of Taymist-Qayyemism and Ghazalism that contain the hadith of the fictional um sulaym and other similar hadiths together with the relevant elaborated validations.[39] Concisely put, the de facto divinization of the Messenger of Allah is an inter-denominational undertaking. Weavers of neo-pagan Gnostic religions who divinized the Messenger of Allah did so to harness that divinization in divinizing themselves.

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[39] See the hadith and the elaborated validation in Ad-Durar As-Sunniyya. Alawi As-Saqqqaf.

Chapter 4

The hadith about the fictional father who squeezed himself between his daughter and her husband on bed

The hadith in English

Ali Ibn Abi Taleb reports that Fatima complained about the effects of the mill. Once captives came to the Prophet, she went to him but did not find him. She found Aisha and told her. When the Prophet came, Aisha informed him that Fatima came. The Prophet came to us after we had taken our beds. I was about to get up. He said: On your place. He sat between us until I felt the coldness of his feet on my chest. He said: Shall I not teach you something better than what you have asked me? If you go to bed, say takbeer thirty-four, say tasbeeh thirty-three, and hamd thirty-three. It is better for you than a servant. Narrated by Al-Bukhari (3113) as authentic.

Proofs that the hadith is fabricated

- **Is the hadith in harmony with the existing socio-cultural norms?**

The hadith is in utter dissonance with the then existing socio-cultural norms relating to cooking. In domestic affairs, including food preparation and administering livestock and inventory, women were helped only by female assistants. They were never helped by male assistants. None of the Messenger's daughters or wives requested a male servant to help in cooking or administering livestock and inventory. Male slaves, allies, and servants only helped in jobs outside the house. Managing the entire domestic affairs of the household was Sayyeda Fatima's work. She did not work outside the house. The Messenger of Allah himself had a personal assistant who attended to matters outside the house. He did not attend to cooking and administering livestock and food inventory.

- **Is the hadith in harmony with Allah's instructions on entering upon married couples and relevant norms?**

The hadith runs counter to Allah's instructions on entering upon married couples revealed to the Messenger of Allah. The Messenger of Allah himself taught these codes. In Sura An-Nur, Allah says:

> O believers! Let those in your possession and those of you who are still under age ask for your permission at three times: before dawn prayer, when you take off your clothes at noon, and after the late evening prayer. Three times of privacy for you. Other than these times, there is no blame on you or them to move freely, attending to one another. This is how Allah makes the revelations clear to you, for Allah is All-Knowing, All-Wise. (58)

Parents would never enter upon their married daughters and their husbands without permission. Since the beginning of the mission, when the Messenger visited his daughters and their husbands, he would request permission from outside the house. He would not enter the bedroom unless someone is ill and only after taking permission and ensuring that all were properly dressed. The hadith fabricator depicts a fictional mohammad who enters the house of his daughter and her husband without taking permission. This is confirmed by the statement which is said by the fictional ali: I was about to get up. According to the narrative, the fictional ali and the fictional fatima stayed in bed and did not get up to open the door for the fictional mohammad or to receive him at the entrance. According to the narrative, the fictional mohammad took the liberty to enter the house, entered the main hall, and entered the bedroom of a husband and a wife at night without permission. Is this realistic? Would the Messenger of Allah (ﷺ) do such a thing ever?

- **Are there eroticizing cyphers in the hadith?**

The hadith about the fictional male servant requested by the fictional fatima is pregnant with multiple eroticizing cyphers. The entry by the father upon his daughter and her husband and the depiction that he squeezed himself between them on the bed while they were nearly naked and that their bodies felt one another is a father-daughter incest scene. This incest is mixed with a male-male misconduct. The motif of "I felt the coldness of his body" is a recurrent motif in false hadiths fabricated by Sarjun, Mu'awiya, and other Gnostic masters. You will find it in the hadith about the fictional deity which manifested in the form of a man who caressed the bare chest of a fictional mohammad. In this latter hadith, the fictional mohammad is reported to have said: "I felt the coldness of his fingers between my nipples." The falsifiers manufactured this hadith to transfer the conditions of the two personas to Allah the Creator and Prophet Mohammad to convey the message that they indulged in male-male-misconduct. This is a blatant pattern of fabrications which, bizarrely, went undetected by senior narrators.

Some 'jurists' and 'commentators' understood that the word servant meant a male servant and that Sayyeda Fatima would not request to have a male domestic servant in a one-bedroom house, so they fabricated a section to set off this oddity. They felt that something was inexplicably wrong with the hadith and that it runs counter to the ethics that Allah prescribed. However, they declined to rebuff it from top to bottom. Instead, in one of the versions, they inserted the word jariya which means female servant.

It is utterly unreasonable to ascribe to any of the persons mentioned in the hadith the actions attributed to him or her. The Messenger of Allah (ﷺ) would never sit on the bed of his married daughter while she and her husband are in bed under the blanket nearly naked or fully naked. The Messenger of Allah (ﷺ) would never squeeze himself between his married daughter and her husband with his foot touching the chest of his son in law. Ali Ibn Abi Taleb would never sit in front of the Messenger of Allah (ﷺ) in his bedroom with a bare chest. Sayyeda Fatima would never receive her father in the bedroom or remain in bed as he enters.

Some other commentators understood that having three persons in one bed with their skin adjoined is disgusting and repugnant, yet instead of roundly dismissing the hadith as forged, they came up with an eccentric explanation to beautify it. A contemporary preacher said that it was a sign of compassion towards the daughter to ask her and her husband to remain in bed. What this preacher is actually saying is that it was a sign of empathy that the father disregarded the basic codes of conduct in the private sphere and the rules of shyness. It was a sign of mercy that he squeezed himself between them so that the three bodies felt one another. It is really hard to imagine how far some commentators are ready to go in contesting the basics of Islam only to divinize a silly text and its compiler.

- **Is there a syntactic trick in the hadith?**

The author of the hadith applied the trick of graduation in implanting the notion that the fictional fatima requested a male assistant to help in cooking. At the beginning of the hadith, the author started with speaking about captives of war. Those include women and young men. At the end of the hadith, the author spoke about a male servant only. If the narrator was Ali and he was speaking about a female assistant, it would not have been difficult to use the word “female assistant” jariya or khadima. As mentioned elsewhere, graduation in transmitting the pagan or obscene meaning is a typical gnostic trick.

- **Did the author apply any tricks?**

The author of the hadith applied the trick of imposing the persona of the fictional aisha and her meaningless coming back and forth. The first objective is to make the hadith seem natural. The second is to distract the reader. If the narrator were Ali or any sensible person, he would not crowd the hadith with unnecessary occurrences. He would have sufficed with stating that the Messenger came to them. Yet, the author needed to impose the fictional aisha in the scene to distract the reader. Distracting the readers’ attention through inserting a pointless line is a typical trick applied by many Gnostic masters. It was intensively applied by ‘Ibn Arabi.’ It makes the reader swallow the subliminal message unconsciously.

Motives for fabricating the hadith

- **Slandering the Messenger of Allah (ﷺ), Sayyeda Fatima, and Ali**

Sarjun and Mu’awiya invented the male servant anecdote to slander the Messenger of Allah (ﷺ), Sayyeda Fatima, and Ali. They hoped to convey the message that Sayyeda Fatima was aspiring to have a male assistant to commit adultery with him because she was dissatisfied sexually with her husband. This hadith persuasively attests to the assessment that Sarjun and Mu’awiya designed the ritual of cursing of Ali and Fatima as an instrument to curse the Messenger of Allah personally. Upon hearing about the cursing, many people at Al-Madina Al-Munawwara and elsewhere, including some of the mothers of the believers, inferred that Mu'awiya's true intention was cursing the Messenger of Allah.

- **Is there a desire to revive incest?**

Sarjun and Mu'awiya invented the hadith about the male servant to revive incest including through reviving unethical norms of visiting siblings and through ascribing father-daughter incest to the Messenger of Allah and Sayyeda Fatima within the context of a threesome misconduct. Allah prohibited incest as of the creation of our father Adam. Allah renewed the prohibition in every revelation. He renewed it in the revelation to the Messenger of Allah (ﷺ). Allah provided the believers with ethical codes of interaction between siblings including between fathers and daughters. Those codes serve many purposes including respecting privacy, covering one's body and private parts, and preemption of circumstances leading to incest. This includes entry by daughters upon their parents in their private rooms, and entry by fathers upon their daughters in the rooms and in their houses. Seeking permission to entry is a basic requirement in all the above. In Sura An-Nur Allah says:

> And when your children reach the age of puberty, let them seek permission (to come in), as their seniors do. This is how Allah makes His revelations clear to you, for Allah is All-Knowing, All-Wise. (59).

Sarjun and Mu'awiya wanted to undo this prohibition and reinstate incest. They crafted the hadith to be a pornographic tutorial to deconstructing codes of conduct and behavior between fathers and daughters. In the fabricated hadith, they are trying to inculcate that fathers should disregard the privacy of daughters and sons in law. They should enter their house without permission. A father should find his way to the bedroom of his daughter! If she and her husband are in bed, he should lift the blanket and squeeze himself between them! This conduct is the prelude to incest. Sarjun and Mu'awiya sufficed with mentioning that the fictional mohammad squeezed himself between his daughter and son in law so that the reader would extrapolate that an incident of incest occurred.

Amongst the vast majority of pagan, and neo-pagan sects, including Gnostic ones living in Syria during the 7th century CE, father-daughter incest was practiced and ascribed to the deities. In the study titled An Apotropaic Incest Ritual in the Ba'al and Anath Cycle, Omega Means Starr explores this type of adultery in pagan settings. In order to render father-daughter incest warranted, oracles and pseudo prophets depicted that it is practiced by the deities. In order to make father-daughter incest a sustained practice and inculcate its acceptance in the hearts of the population within the context of an idolatrous resocialization, they devised rituals through which incest would be archetypically practiced and celebrated. That is why father-daughter incest amongst the deities is a recurrent theme in many pagan and neo-pagan religions including Gnosticism. In some Greek versions, the deity Zeus undertakes adultery with his daughters Aphrodite and Calliope. Thyestes was instructed by an oracle to rape his daughter Pelopia. The oracle reasoned that the son would kill his brother Atreus who was his staunch foe.[40] The anecdote is summarized by Britannica as follows:

> Atreus, in Greek legend, the son of Pelops of Mycenae and his wife, Hippodamia. Atreus was the elder brother of Thyestes and was the king of Mycenae. The story of his family—the House of Atreus—is virtually unrivaled in antiquity for complexity and corruption. There are several different accounts of Atreus's feud with Thyestes.
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> A curse, said to have been pronounced by Myrtilus, plagued the descendants of Pelops. His sons Alcathous, Atreus, and Thyestes set upon a bloody course with the murder of their

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[40] English Wikipedia Thyestes

> stepbrother Chrysippus, the son of Pelops's union with a nymph. After the crime the three brothers fled their native city of Pisa; Alcathous went to Megara, and Atreus and Thyestes stopped at Mycenae, where Atreus became king. But Thyestes either contested Atreus's right to rule or seduced Atreus's wife, Aërope, and thus was driven from Mycenae. To avenge himself, Thyestes sent Pleisthenes (Atreus's son, whom Thyestes had brought up as his own and who does not figure in every version of the story), to kill Atreus, but the boy was himself slain, unrecognized by his father.
>
> When Atreus learned the identity of the boy, he recalled Thyestes to Mycenae in apparent reconciliation. At a banquet Atreus served Thyestes the flesh of Thyestes' own son (or sons), whom Atreus had slain in vengeance for the death of Pleisthenes. Thyestes fled in horror to Sicyon; there he impregnated his own daughter Pelopia in the hope of raising one more son to avenge himself. Atreus subsequently married Pelopia, and she afterward bore Aegisthus. Atreus believed this child to be his own, but Aegisthus was in fact the son of Thyestes.
>
> According to one version of the story, Agamemnon and Menelaus—sons of Atreus and Aërope—found Thyestes at Delphi and imprisoned him at Mycenae. Aegisthus was sent to murder Thyestes, but each recognized the other because of the sword that Pelopia had taken from her father and given to her son. Father and son slew Atreus, seized the throne, and drove Agamemnon and Menelaus out of the country.

Likewise, father-daughter incest amongst royal families is a recurrent theme in socio-cultural narratives. The Danish monarch Halga is portrayed as having seduced his daughter Princes Yrsa. Modernist painter Jenny Nystrom retold the story in color in 1895.[41] It should be clear that reinstating incest automatically leads to reinstating the idolatrous deification of the individuals undertaking this practice. Are they not imitating the venerated deities?

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[41] English Wikipedia. Halga.

Oracles, magicians, and pseudo prophets ascribed father-daughter incest to Prophets of Allah including Prophet Lot. They did so to further justify father-daughter incest, change authentic religion, and smear authentic prophets of Allah. They did so because the deformation of Allah's revelation and authentic religion and authentic prophets is an essential ingredient of pagan religions. They hoped to use the anecdote of the fictional lot and his fictional daughters as a further precedent warranting the practice. They did so to insult Prophet Lot and to convert believers in Allah into their religions in a de facto manner. In the study entitled Lot and his Daughters, Cheryl Exum sheds light on various interpretations of the story in pertinent scholarship and possible psychanalytical construals of the texts that were inserted in Genesis 19.30-38.[42] In the contemporary setting, Sigmund Freud, the main formulator of the psychology-related tenets of the neo-pagan religion of solid modernity promoted the fallacy that ingrained in every human soul is an incestuous drive. Freud preached that the drive to undertake incest is the cardinal drive which constantly animates the human soul. He purported that the drive to undertake incest presides over all other drives including craving for fame and domination. Carl Jung and later Jordan Peterson popularized Freud's neo-pagan teachings on incest.[43]

The morphing of Freudian psychology into a Jungian psychology and the morphing of the latter into Petersonian psychology has been one of the main ingredients of the mutation from solid modernity into liquid modernity. Carl Jung and Jordan Peterson covered the truth that Allah revealed messages to Prophets through angels. They installed the depiction that pagan and neo-pagan mythology constitute the supreme reference. They undertook an attempt at mythologizing and paganizing the teachings of Allah. Put another way, in addition at promoting solid paganism, they covered the truths asserted by Allah and installed pagan and mythological speculations portraying that they were part of Allah's religion. The objective is to delude people into thinking that paganism is the essence of Allah's religion.

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[42] See Exum, J. Cheryl p. 133-59.

[43] Youtube, Overbearing mothers - Jordan B. Peterson.

A second version of the hadith

Ali Ibn Abi Taleb reported that the Messenger of Allah (ﷺ) said: I will not give you and leave the people of as-suffa with their stomachs twisting with hunger without finding anything to spend on them. Rather, I will sell them and spend their price on them. So they returned. The Prophet came to them finding them under their bed sheet. If their heads were covered, their feet would be exposed. If they covered their feet, their heads would be revealed. So they got up. He said: Stay in your place. Then he said: Shall I not tell you something better than what you asked me? They said: Yes. He said: Words that Gabriel taught me, and he said: Make tasbih ten times after every prayer, hamd ten times, and takbir ten times. When you both go to bed, make tasbih thirty-three times, hamd thirty-three, and takbir thirty-four. He said: By Allah, I have not left them since the Messenger of Allah taught them to me. He said: Ibn Al-Kawa' said to him: Not even on the night of Siffeen? He said: May Allah be at war with you o people of Iraq. Yes, not even on the night of Siffeen. Narrated by Sufyan Ibn Uyayna, An-Nasa'i, Ibn Maja, and Ahmad.

Proofs that the hadith is fabricated

- **Are there pornographic cyphers in the second version of the hadith?**

The second version of the hadith contains a pornographic encryption. It is the section which reads:

> If their heads were covered, their feet would be exposed. If they covered their feet, their heads would be revealed. So, they got up. He said: Stay in your place.

This is an encryption denoting that the fictional ali and fatima were naked under the bed blanket and that the fictional mohammad squeezed his body between them while being in that state. Normally, do people cover their heads while being under the bed blanket? Hadith fabricators understood how to make the different versions of a fabricated hadith coalesce to produce a multi-dimensional subliminal pornographic message. Put differently, the fabricated versions reinforce one another.

- **Would Ali slander any nation using an otherizational chauvinistic lexicon?**

The racist otherizational indictment of the people of Iraq is an eloquent testimony to the unauthenticity of the hadith. Ali Ibn Abi Taleb never marred a nation employing an exclusionist parlance. The verbalization “may Allah be at war with the people of Iraq” which the hadith author placed in the final section cannot apply to Ali. He would neither utter this prayer or dua’ while speaking seriously nor while teasing his friends. Ali was aware of Allah’s instructions in this regard. To this it must be added that identitarian politics was never part of his policy. Ali respected every people. That some of Ali’s followers in Iraq and from other nations failed him did not lead him to posit sweeping generalizations and absolutist indictments. He was cognizant of the adverse effects of using this vocabulary.

Motives for fabricating the hadith

▪ Any intention to describe Ali and Sayyeda Fatima as lacking mercy to the poor?

Sarjun and Mu’awiya invented the second version of the hadith to slander Ali and Sayyeda Fatima particularly through saying that they were selfish people who only cared about quenching their thirst for luxury. Covering the fact that Ali and Sayyeda Fatima were archetypal model in charity and in caring for the needy, and portraying that they were inconsiderate to the poor, was a main building block in the policy of consolidating Mu’awiya as the de facto prophet of the new age. It was an essential pillar in undermining the supporters of Ali. It complemented the policy of cursing them. It warranted the cursing. Ali Ibn Abi Taleb fought aristocrats, oligarchs, and all those who unwarrantedly accumulated wealth. Ali and Fatima divided their bread with the hungry. People loved them for that. Ali personally cared about the poor. When he acted as caliph, he devised structural policies and measures to lift them out of poverty.

▪ Any relation with Mu’awiya’s gluttony?

The second version of the hadith was invented to cover and dilute Mu’awiya’s gluttony. It is well known that Mu’awiya was an archetypal model in gluttony. Actually, it is his gluttony that prevented him from responding to the Messenger of Allah when he called upon him to scribe recently revealed verses. His gluttony drove the Messenger to pray to Allah to punish him by making him hungry all the time. Mu’awiya’s legitimacy was contracted by the fact that he was very fat and by the spread of the news of his gluttony and the pertinent hadith. He and Sarjun hoped that this fabricated hadith would contribute to making people remember the fictional ali and the fictional fatima who are concerned with food and sloth at the expense of sating the hunger of poor people whose stomachs are torn out due to their inability to purchase food. Sarjun and Mu'awiya complemented this hadith with painting a fictional ultra-fat ali whose condition they transferred to the true Ali to delude people into thinking that he was the one who was driven by gluttony.

- **Any intention to cover Mu'awiya capitalist impoverishing policies?**

Sarjun and Mu'awiya invented the hadith to cover Mu'awiya's impoverishing policies. He devised policies and measures that concentrated wealth in his own hands, in the hands of the Umayyad and Sarjunian neo elite, and in the hands of the tribes that allied with them. He formulated a policy which implants structural monetary and multi-dimensional poverty amongst the constituency. He imposed high taxes. The middle class eroded. More households fell in acute poverty. More aristocrats, oligarchs appeared. Mu'awiya hated poor people. They hated him. The gap between the rich and the poor became so wide. Spreading structural poverty was a political means through which Sarjun and Mu'awiya hoped to weaken the society. They hoped the hadith would make people become preoccupied with speaking about the economic injustice of the fictional Ali and Fatima, hence not observing the structural ad direct economic injustice of Mu'awiya.

- **Who are the beneficiary from condemning the people of Iraq?**

Who would benefit from issuing a structural racist nationalistic condemnation of the people of Iraq? In spite of the martyrdom of Ali Ibn Abi Taleb, Sarjun and Mu'awiya continued to see in Iraq a recalcitrant, refractory, and hostile territory. They assessed that picturing the people of Iraq as enemies of Allah would contribute to delegitimizing their opposition. Sarjun and Mu'awiya want the reader to remember and repeat the prayer: "May Allah be at war on the people of Iraq." The policy of identitarianism-driven divide and rule was Mu'awiya's favorite. His discourse of closed chauvinistic nationalism is unequaled. He played the Arabs against the Ajams or non-Arabs, Muslims against Christians, Arabs against Byzantines, Arabs against Persians, Syrians against Iraqis, and the affluent against the impoverished.

Influence

Weavers of various neo-pagan religions employed the hadith in diverse ways, each in the way bolstering his teachings. In the Meccan Revelations,[44] using a coded lexicon, 'Ibn Arabi' used this hadith to smear Sayyeda Fatima, Ali, and the Messenger of Allah (ﷺ) through portraying that Sayyeda Fatima indulged in habitual mistress-servant adultery. Ibn Taymiyya used this hadith to slander Sayyeda Fatima by tacitly saying that she was a hypocrite. He employed the hadith to depict that she was obsessed with material things of this world.[45] He did so within the context of claiming the seat of the prophet of the Gnostic religion which he and Ibn Qayyem founded. This religion is a variation of the Sarjunian Umayyadism. He attempted at marring the image of Sayyeda Fatima within the framework of invalidating Naubakhtist-Saffarism (extremist Twelverism), invalidating Allah's instruction of loving Al Al-Bayt, and deconstructing moderate Shiism.

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[44] Vol 2, 347.

[45] Minhaj As-Sunna. Vol 4. p. 244.

Chapter 5

The hadith about the fictional woman who used to appear half-naked before her male servant and her father who, wearing liber!, said that this would be normal

The hadith in English

Anas ibn Malik reported that the Prophet brought a male slave to Fatima whom he has granted to her. He said: Fatima used to put on a garment. If she covered her hair with the garment, it would not reach her legs. If she covered her legs, it would not reach her head. When the Messenger saw what she has been suffering, he said: Don't worry, it is your father and your lad. Narrated by Abu Dawud (3120).

Proofs that the hadith is fabricated

- **Has Sayyeda Fatima ever appeared before foreign men without the coat or al-jilbab and the hair and neck cover or al-khimar?**

As of Sayyeda Fatima's adolescence, she has always observed wearing the coat or al-jilbab and the hair and neck cover or al-khimar. Put differently, she has always observed the teachings regarding the requirement of covering the entire body when appearing before foreign males. Prior to the foundational revelation in the cave of Hira', the Messenger of Allah, Sayyeda Khadija, their daughters, and their believing relatives and friends observed the Islamic teachings in the form of the Haneefi Millet of Ibrahim. They wore the dress of piety, libas at-taqwa. This is the dress of inward chastity related to the soul and the reverence of Allah internally. They wore the dress of public chastity. This is the dress of outward devoutness related to the reverence of Allah externally including in the public sphere. When appearing before foreign persons, Sayyeda Fatima, and the daughters of the Messenger of Allah, wore the coat or al-jilbab, or dresses that were equivalent to al-jilbab. Those include cloaks and long garments. They wore the hair and neck cover or al-khimar. This was a basic essential practice applied and observed by espousers of Islam in the form of the Haneefi millet of Ibrahim. After the foundational revelation and throughout the Meccan phase, the Messenger of Allah, his daughters, including Sayyeda Fatima, continued to live, practice, and observe these essential Islamic teachings more zealously. Sayyeda Fatima never appeared seductively half-naked before her father or any other person including young lads and grownups. She was known to be very strict about observing the teachings of Allah concerning covering her body. Actually, she taught the female believers the dress code which Allah instructed. She also taught them how to manage their households and domestic affairs, and how to behave with foreign males in the public sphere.

Some people misinterpreted the Quranic verse on the requirement of the coat or jilbab and the verse on the requirement of the hair and neck cover or al-khimar holding that these dress codes were only observed during the phase of Al-Madina Al-Munawwara. In Sura Al-Ahzab, Allah says:

> O Prophet tell your wives, daughters, and believing women to put on them from amongst their coats over their bodies. In this way, it is more likely that they will be recognized and not be harmed. Allah is All-Forgiving, Most Merciful. (59)
> If the hypocrites, and those with sickness in their hearts, and rumor-mongers in Medina do not desist, We will certainly incite you against them, and then they will not be your neighbors there any longer. (60)

> They are cursed. Wherever they are found, they would get themselves seized and killed relentlessly. (61)
> That was Allah's way with those ˹hypocrites˺ who have gone before. And you will find no change in Allah's way. (62)

In Sura An-Nur, Allah says:

> And tell the believing women to lower their gaze and guard their chastity, and not to reveal their adornments1 except what normally appears. Let them draw their veils over their chests, and not reveal their adornments except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance all together, O believers, so that you may be successful. (31)

Allah's phrasing is telling. Allah instructed women to cover the entirety of their bodies. This is what the phrase "to put on them" means. Allah instructed women to put on long coasts all the time while appearing before foreign males. This is what the phrase "their coats" connotes. Women and girls had numerous coats so that whenever they appeared in public, they would appear wearing coats.

Several considerations underpin the fact that Allah made the verse of al-jilbab include an instruction to the Messenger of Allah, his daughters, and wives. Allah revealed this verse within the context of providing a code intended to renew an already existing code which became partly a custom due to the lapse of a long period since the issuance of the preceding code. This applies to the Messenger of Allah, his family, and to all believers who had already observed this teaching. It is good to remember that the Messenger of Allah is the Archetypal example in piety, and yet Allah instructed him to observe piety. The validity of this interpretation is attested to by Allah's usage of the term jilbab.

The believers already knew the word jilbab and its meaning. It is further attested to by the latter verse in which Allah reiterates that the provision of al-jilbab or coat has been a perennial sunna. Contrary to the evolutionist narrative, as of the days of our father Adam and our mother Eve, Allah taught women this provision and held them responsible and accountable in relation thereto. If Allah wanted to introduce a new law or custom, Allah would not have used the word jilbab in this way. Allah would not have used the phrase “from their jilbabs”. The Messenger of Allah did tell his daughters. Those include Fatima, the Archetypal Model for humanity regarding dressing, external piety and internal devoutness.

- **Is the basic assumption on which the hadith is predicated reasonable?**

Unwarranted is the basic assumption on which the incident of the hadith is premised, namely that Sayyeda Fatima had one outfit only. The Messenger of Allah (ﷺ) himself had multiple outfits. It is further unreasonable that this one outfit did not cover her body which forced her to appear arousingly half-naked all the time. It is worth noting that the portrait of a person having only one outfit is a recurrent portrait in fabricated anecdotes. It was applied to Omar Ibn Al-Khattab within the context of depicting him as a de facto prophet who is more ascetic than the Messenger of Allah. As mentioned elsewhere, Sarjun and Mu’awiya hoped that drawing an inflated persona for Omar would contribute to diluting the truth and status of Ali Ibn Abi Taleb.

- **Are there pornographic cyphers in the hadith?**

The hadith is a coded hadith which is intended to convey that Sayyeda Fatima indulged in nakedness exhibitionism, incest, and adultery. Let us start with the section which reads:

> If she covered her hair with the garment, it would not reach her legs. If she covered her legs, it would not reach her head.

This is an encryption denoting that the fictional fatima was seductively half-naked all the time. It is a code that she practiced sexual exhibitionism and relevant sexual misconduct. The author used the word legs, not feet. I am sure you appreciate the fine difference. The Arabs try to be as nuanced as possible in their speech. Concisely put, the hadith manufacturer is saying that when the fictional fatima covered her head, her lower private parts were revealed. The phrase "it is your father and your lad" is an encryption connoting that the fictional fatima used to appear sensuously half-naked in front of the fictional father and her servant and that the fictional father is convincing her to continue to do so in order to commit incest with him and adultery with the lad. Then, the conditions of these fictional personas are transferred to Sayyeda Fatima and the Messenger of Allah.

- **Does the hadith include a tacit allusion to pagan idols?**

The hadith includes a tacit allusion to the pagan idol of Liber. In early Roman pagan settings, weavers of idolatrous religions concluded that they needed to customize idolatrous dogmas that

a) Further cover that it is Allah who makes plantations and humans fertile,
b) Further ascribe fertility to the fictional inflated human self and the fictional inflated existence through façade deities.

c) Further cover the truth that Allah prescribed marriage as the framework for operating the instinct and faculty of seeding, and that marriage should be in the name of Allah.
a) Further install the notion that operating the instinct and faculty of seeding could be done within the framework of marriage provided that it is in the name of the fictional inflated human self.
b) Further install the notion that in addition to marriage, humans may operate the instinct and faculty of seeding within the framework of loose, 'free', accidental, and disregulated sexual relations.
c) Further cover the truth that Allah provided humans with the faculty of reigning the soul or aql, and instructed them to operate this faculty in managing marriage, in mating, and in operating the faculty of seeding.
d) Further install the fiction that the faculty of reigning the soul or aql is unreasonably limiting in life at large and in sexual relations in particular.
e) Specifically enable the theological and ethical corruption of pre-adolescence boys and girls and teenagers within the context of further corrupting parents and families.

For weavers of pagan religions, pre-adolescence boys and girls, and teen-agers in general, constitute a very important segment on the short and long run. Idolatrously brainwashing teenagers ensures sustaining the pagan religion, its creeds, myths, and rituals. This ensures sustaining the divinization, power, authority, and influence of the weavers of the idolatrous religions themselves. It is possible to recruit, indoctrinate, and brainwash pre-adolescence boys and girls, and teen-agers at large, more than any other segment. It is possible to convert them from submission to Allah into idolatry. Preadolescence boys and girls, and teenagers, experience volatile psycho-physiological transformations and heightened desires. The questions of sexuality, pleasure, lust, and the usage of reigning-disabling drinks become central in this phase. At the same time, the weavers of the pagan religions assessed that the main barrier constraining them is the presence of parents who submit to Allah and adhere to the codes He legislated. On the other hand, the weavers of pagan religions found out that their main allies were the corrupting parents. Those are the fathers and mothers who told their sons and daughters that it would be normal to abandon chastity-boosting clothing and wear seductive clothes that divulge their private parts. Those are the parents who transmitted to their children the cult of humanism or human worship. Those are the parents who informed their sons and daughters that they may indulge in marriages and use reigning-disabling alcohols in managingsuch marriages. Those are the parents who informed their sons and daughters that in addition to marriage, they may indulge in free and disregulated sexual relations. Those relations may entail ad hoc and habitual adultery.

The weavers of pagan religions found out that the best solution to make the corruption of preadolescence boys and girls acceptable would be to divinize the ideals of the corrupting father and mother. Accordingly, they carved the deities of Liber and Libera. The deity of Liber is also referred to as Liber Pater which means the free father. They made him the god of viticulture and wine, anarchy, and male fertility. In the book entitled The Roman Goddess Ceres, Barbette Stanley Spaeth explains that the weavers of pagan religions inculcated that the divine power of Liber was incarnate in the wine. Liber was offered the first sacred pressing of the grape-harvest referred to as sacrima.[46] To sustain this acceptance and optimize its popularity, rituals and festivals were devised to celebrate Liber and Libera and transmit their teachings in a condensed manner. Statutes of Liber and Libera were molded and worshipped. The festival of Liber was called Liberalia. In it, the Roman father hands out to his son and daughter who became adolescent wine and grants them permission to undertake life freely or loosely. The father and mother hand out to their sons and daughters who are on the threshold of steering their lives independently the tool for disabling the faculty of reigning the soul or aql. A statute molded in the form of a giant phallus is carried with veneration. The carriage carrying it tours the villages including agricultural fields. The deity of the Phallus is promoted as the protector of plantation and crops. Liber priestesses, oracles, and female magicians would further venerate the deity of phallus through putting flowers on it. As Barbette Stanley Spaeth clarifies, in the feast, the landscape saw multiple practices perceived as freedoms and 'rights' attached to Roman notions of virility. The fictional notion of masculine might, energy, and a powerful strong sex drive, and manliness are conceived as divine natural forces.

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[46] Spaeth, Barbette, 1996, p. 8, 41, 43, 44.

The weavers of the Gnostic religion of solid modernity inherited the deity of Liber and the deity of Libera. They made the ideals of Liber, Libera, and the festival of Liberalia axial ideals underpinning the neo mode of living paganism. Liberalism became the pivot of solid modernity and liquid modernity and the essence of education in both religions. Across the epochs, generations of Gnostic sects lived and practiced the ideals of the deity of Liber, Libera, and Liberalia. In 1913, later Aleister Crowley, published his book The Gnostic Mass. He named it Liber XV. In it, he articulated the tenets of his Gnostic religion, namely Thelema.[47]

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[47] Crowley, Aleister; Helena; Tau Apiryon, 2019.

When we juxtapose the persona of liber Pater and the persona of mohammad the father who is mentioned in the hadith, can the identicalness pass unnoticed? No. The mohammad mentioned in the hadith is not the Messenger of Allah, Mohammad Ibn Abd Allah, to whom Allah spoke in Sura An-Nur saying:

> O Prophet tell your wives, daughters, and believing women to put on them from amongst their coats over their bodies. In this way, it is more likely that they will be recognized and not be harmed. Allah is All-Forgiving, Most Merciful. (59)

The mohammad mentioned in the hadith is not the Messenger of Allah, Mohammad, who implemented what Allah told him. The fatima mentioned in the hadith is not the Fatima Bint Mohammad who happily continued to implement Allah's instructions.

- **Is the hadith in harmony or dissonance with the teachings of Allah and his Messenger?**

The Messenger of Allah never instructed any daughter to reveal parts of her body to him or to a foreign lad because this was in sharp dissonance with Allah's teachings and the Messenger's own instructions. Allah and his Messenger taught that a daughter may not appear before her father with inappropriate outfit or half naked. Upon arriving to his daughters' houses to visit, the Messenger of Allah (ﷺ) used to seek permission from outside. The objective is to give his daughters time to put on suitable garments. He taught them that women should not appear wearing inappropriate dresses before lads even those who are below adolescence.

- **The complementarity between this hadith and the hadith pertaining to the request for a male servant**

The hadith pertaining to the request by the fictional fatima for a male servant and the hadith pertaining to the appearance by her half-naked before her fictional father and her fictional young assistant complement one another. They form a family of intertwined hadiths. The former hadith underscores the aspiration to have a male servant to play with. The latter indicates that the aspiration was realized. This kind of construction reveals that Sarjun, Mu'awiya, and Abu Hurayra knew what they were doing.

- **Would Ali Ibn Abi Taleb sanction it?**

Ali Ibn Abi Taleb never sanctioned the presence of a young male in the house and he never sanctioned that his wife appear half-naked with parts of her body disclosed before any foreign person, including lads and her own father. Ali was known to be very jealous. He was more jealous than any of the companions who themselves were very jealous. All the more, the companions and followers took inspiration from Ali's ethics and stricktness. The Messenger of Allah inculcated jealousy in the members of his house, in the companions, and in his nation. He taught them that Allah is Al-Quddus or The Most Sacred and the Most Jealous. He taught them that the honor of men and women is part of Allah's forebidness or hurma. He instructed them that defending one's honor is defending Allah's hurma.

Motives for fabricating the hadith

- **Slandering the Messenger of Allah and Sayyeda Fatima**

Sarjun and Mu'awiya wanted to use this hadith in slandering the Messenger of Allah and Sayyeda Fatima. They wanted people to think of a married woman who took exhibitionism, incest, and adultery with a domestic assistant as a way of life and transfer her condition to Sayyeda Fatima. They wanted people to think of an incest-obsessed father and a pimp father (dayyuth) who encourages his daughter to take prostitution as a way of life and transfer his condition to the Messenger of Allah. By doing so, Sarjun and Mu'awiya hoped to cover that Sayyeda Fatima was an archetypal model in chastity and covering. Doing so was a cardinal component in the policy of subliminally diluting the presence of the Messenger and of consolidating Mu'awiya as the de facto prophet of the new age.

- **Is there a hope to undo the Allah's teachings regarding the necessity of taking the coat or al-jilbab and the hair and neck cover or al-khimar as a dress code?**

Sarjun and Mu'awiya devised the hadith of the fictional nearly naked fatima to specifically dismantle Allah's teachings concerning the requirement of wearing the coat or al-jilbab and the hair and neck cover or al-khimar as a dress code when appearing before foreign males. Those include full-grown males, young men, and pre-adolescence boys. The observance by generations of believers of these teachings and other relevant ones regarding chastity led to a drastic regression of divulgence of forbidden parts, of obscenity, prostitution, harassment, adultery, and divorce. Other relevant teachings include the requirement of shyness, the requirement of lowering one's gaze, and the requirement of avoiding speaking unseriously with men. As result, looseness-driven persons, hustlers, crooks, and hypocrites found it troublesome to quench their thirst for looseness. I don't think at all that it went unobserved before your discerning eyes that the specifications of the eroticizing divulging cloth which Sarjun and Mu'awiya put on the fictional fatima are the exact antithesis of the specifications of the chastity-boosting coat or al-jilbab and the hair and neck cover or al-khimar which Allah put on Eve and her daughters. Sarjun and Mu'awiya particularly customized or tailored the disgracing sexually arousing disclosing clothing to cover the honoring virtue-solidifying coat or al-jilbab and the hair and neck cover or al-khimar.

- **Is there a hope to revive the practice of cancelling the prohibition of presence of male servants in the private sphere and mistress-servant adultery?**

Sarjun and Mu'awiya hoped that this hadith would revive the pagan norm of allowing the presence of male servants in the private sphere within the context of reinstating mistress-servant adultery. Islam renewed the teaching that the jurisdiction of male slaves is outside the domestic sphere. This teaching put constraints on liberalists, meaning those who took the deity of Liber and Libera in a de facto manner or officially including Gnostics. This hadith complements the pseudo hadith of warranting breastfeeding pre-adolescence and adult males which was intended to serve the same purpose. This type of sexual misconduct and adultery has been common in numerous pagan, neo-pagan, and Gnostic settings. In the study entitled 'Marriage more shameful than adultery': Slave-Mistress Relationships, 'Mixed Marriages' and Late Roman Law, Judith Evans-Grubbs explores aspects of this norm in the Roman context. In Sura Yusof, Allah informs how mistress-slave was commonplace in pagan communities in ancient Egypt. Allah willed that part of the mission of Prophet Yusof be the revelation of this destructive norm and its devastating impacts on faith in Allah, on individual and public chastity and the stability of nations and states. In pagan settings, including Egypt under pagan pharaohs and kings, the norm was that the male assistant would stay inside the house if the master so chose. Islam induced the believers to fight it. In Sura Yusof, implicit in the anecdote of the wife of the Governor (Al-Aziz) of Egypt is that making a male assistant stay with his female administrator inside the house incurs unintended consequences. Implicit in the Sura is a warning against this norm. Sura Yusof explains that many women considered that indulgence in an adultery with the male servant was a tacit right they enjoyed. Sura Yusof was revealed in Macca Al-Mukaramma prior to the Hijra or migration to Al-Madina Al-Munawwara. Allah says:

> And the lady, in whose house he lived, tried to seduce him. She locked the doors firmly and said: Come to me. He replied: Allah is my refuge! My Master has taken good care of me. Indeed, the wrongdoers never succeed. (23)
> She advanced towards him. He would have advanced towards her had he not seen a sign from his Lord. This is how we kept evil and indecency away from him, for he was one of our refined servants. (24)
> They raced for the door, and she tore his shirt from the back, only to find her husband at the door. She said: What is the penalty for someone who tried to violate your wife, except imprisonment or a painful punishment? (25)
> Yusof responded: It was she who tried to seduce me. And a witness from her own family testified: If his shirt was torn from the front, then she has told the truth and he is a liar. (26)
> If it is torn from the back, then she has lied and he is truthful. (27)
> So, when her husband saw that Yusof's shirt was torn from the back, he said to her: This must be an example of the cunning of you women! Indeed, your cunning is so shrewd (28)
> Yusof forget about this. And you, seek forgiveness for your

sin. You have been a wrongdoer. (29)
Some women of the city gossiped: The Chief Minister's wife is trying to seduce her slave-boy. Love for him has plagued her heart. Indeed, we see that she is clearly mistaken. (30)
When she heard about their gossip, she invited them and set a banquet for them. She gave each one a knife, then said: Come out before them. When they saw him, they were so stunned that they cut their hands, and exclaimed: Good God! This cannot be human; this must be a noble angel. (31)
She said: This is the one for whose love you criticized me! I did try to seduce him but he refused. And if he does not do what I order him to, he will certainly be imprisoned and disgraced. (32)
Yusof prayed: My Lord! I would rather be in jail than do what they invite me to. And if You do not turn their cunning away from me, I might yield to them and fall into ignorance. (33)
And so it occurred to those in charge, despite seeing all the proofs ˹of his innocence˺, that he should be imprisoned for a while. (34)

Sarjun and Mu'awiya sufficed with painting a scene which portrays that the prerequisites of mistress-slave adultery are satisfied so that the reader may extrapolate that a relation of habitual adultery has been taking place. Sarjun and Mu'awiya opted to revive this norm through speaking about the fictional mistress appearing seductively half-naked before a young boy not a full-grown man. They aspired that appearing half-naked before a young boy would subtly lead to doing so before full-grown male slaves.

- **Is there a desire to reinstate incest?**

The hadith is intended to reinstate incest generally. The phrase "it is your father" was imposed to promote father-daughter incest and its prerequisites. The sentence is imposed abruptly in the text. The main subject of the hadith is the young male servant. It is imposed so that the permissibility that a grown female appears before her father with inappropriate clothes makes inroads into the hearts of the readers unconsciously. From this, Sarjun and Mu'awiya hoped that the reader would extrapolate that father-daughter incest is permissible.

- **Why Abd Allah Ibn Masa'da?**

Sarjun and Mu'awiya purposefully gave the persona of the boy through whom they hoped to tarnish Sayyeda Fatima the name Abd Allah Ibn Masa'da. The true Ibn Masa'da lived in Damascus. He was one of the leaders of Mu'awiya's army in Seffin against Ali Ibn Abi Taleb. Yazid Ibn Mu'awiya appointed him as one of the leaders of the army which invaded Al-Madina Al-Munawwara in the battle of Al-Harra. He personally co-orchestrated the massacre of the companions and the Quran reciters who defended Al-Madina Al-Munawwara and the believers living in it. He personally co-orchestrated the organized collective raping of more than 1000 Muslim women and girls. He was appointed by the fifth Umayyad caliph Abd Al-Malik Ibn Marwan and Al-Hajjaj Ibn Yusof as a leader in the army which invaded Macca Al-Mukarrama and undertook a massacre, and bombarded and burned Al-Ka'ba Al-Musharrafa, the Forbidden House of Allah.

- **Is there a subtle subliminal slandering of Ali Ibn Abi Taleb?**

Sarjun and Mu'awiya crafted this hadith to apply a subliminal slandering of Ali Ibn Abi Taleb calling him a cuckolded husband or dayyuth. They refrained from including a fictional ali in the hadith. The objective is to convey the subliminal message that the real Ali Ibn Abi Taleb was a man who lacked honor and that he did not have discipline in his house. To this it must be added that they wanted to inculcate the he was totally irrelevant.

- **Is there an attempt to promote a pagan idol?**

The hadith includes an indirect promotion of the deity of Liber. The deity of Liber was popular in Syria and the Mediterranean region in which Greek and Roman pagan and neo-pagan religions flourished including Gnosticism. The spread of Islam in the Levant and neighboring regions led to a retreat in the popularity of the deity of Liber. Sarjun and Mu'awiya wanted to reinstate the centrality of the deity of Liber through making the fictional mohammad wear it. To wear a deity is to live and practice the fictional attributes that the weavers of the pagan dogma ascribe to the deity. Put differently, they wanted to revive the deity of Liber through portraying that the Messenger of Allah took that deity and wore it. Through the hadith, the ideal features of the deity of Liber are reintroduced. The hadith covers the truth that Mohammad is the Messenger of Allah, and covers his trans-epochal presence and model or uswa. The hadith installs a fictional mohammad, and makes him an agent of the deity of Liber. Then, it transfers his condition to the Messenger of Allah. By doing so, the deity of Liber is introduced as part of Islam. The hope is delude Muslims into thinking that they should take inspiration from the 'free father', the Liber Patre, within the context of thinking that it the Messenger of Allah.

Influence

Within Umayyad, Abbasid, and Andalusian settings, the hadith about the woman who appeared arousingly half-naked before her male servant and father was used especially in affluent families to sanction the practice of purchasing young male slaves and having them live with their mistresses, and within this mistress-slave sexual misconduct surged. Those include exhibitionism, harassment, making out, and adultery. Narratives relating to the period of the first four caliphs show that mistress-slave sexual practices were present but only on a very narrow scale. Up till this phase, Muslim societies were moving in the direction of diluting slavery altogether and uprooting sexual misconduct inspired by slavery structures. Official and de facto slavery structures permit sexual misconduct given that they entail imbalanced relations and enable subordination. Prodigious leaps were taken in that direction. As of the beginning of the effort to weave the religion of Sarjunian-Umayyadism, the ruling neo-elites embarked on reversing the movement of the society. They embarked on optimizing the slavery structures and enhancing sexual misconduct inspired by slavery structures. This hadith was used to terminate this limitation and warrant the entry and stay by male servants inside the house.

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Chapter 6

The hadith about the fictional father who 'knocked' his son in law and his daughter at night

The hadith in English

Ali bin Abi Taleb reported that that Allah's Messenger (ﷺ) knocked him and Fatima, the daughter of Allah's Messenger (ﷺ) at their house at night and said: Won't you pray? Ali replied: O Allah's Messenger (ﷺ), our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." Allah's Messenger (ﷺ) left without saying anything to me. Then, I heard him while leaving striking his thigh and saying: Man is controversy-driven more than anything else. (18.54). Narrated by Al-Bukhari (7347) as authentic.

Proofs that the hadith is fabricated

- **Is there a pornographic cypher in the hadith?**

The hadith includes a pornographic cypher intended to humiliate the Messenger of Allah, Ali, and Sayyeda Fatima. The phrase tarakahu wa fatima literally means knocked him and fatima. Tarakahu or hit him is a multi-meaning verb. It means knocked on their door. As an idiom, it means he hit them. On a deeper metaphorical level, it is used by pagan, neo-pagan, and Gnostic masters to mean he violently violated them sexually. It connotes that a person had his organ enter in the body of the victim coercively. When Arabs wish to inform about knocking on the door, they would say: taraka babahu. They would never say tarakahu. Additionally, the phrase "hitting his thighs" is a pornographic cypher to corroborate the sexual meaning of the verb tarakahu or knocked the fictional ali and the fictional fatima. It is there to denote violent sex. Isn't thigh hitting common in sadistic sexual conduct? Concisely put, Sarjun and Mu'awiya are saying two things at once. First, they are saying that the fictional mohammad sexually violated his son in law and his own daughter applying sadistic methods. Second, they are saying that the fictional mohammad hit his son in law and his daughter for not praying. Then, Sarjun and Mu'awiya are transferring the conditions of these fictional personas to the conditions of the Messenger of Allah (ﷺ), Ali, and Sayyeda Fatima. Formulating anecdotes that stipulate multiple idolatrous meanings is a typical trick and technique applied by pagan and Gnostic masters. Through this trick, Sarjun and Mu'awiya are conveying two subliminal messages. They are conveying that Ali and Sayyeda Fatima acted with negligence towards prayer which is one of the main pillars of Islam. They are also saying that incidents of father-daughter incest combined with male-male misconduct were common in the house of the Messenger of Allah. This false hadith and the earlier pseudo hadith on the fictional mohammad who squeezed himself between his daughter and her husband on the bed form a pattern. Both point to Sarjun and Mu'awiya as their authors.

- **Would Ali speak about the Messenger in this degrading way?**

Ali never spoke about the Messenger of Allah using such derogatory lexicon. The phrase muwallin yadribu fakhithayhi is a description only used to describe individuals acting in cowardice. The word muwallin is derived from the verb walla. Walla duburahu means walked in the opposite direction giving his back to his foe. It is commonly used to describe the retreat against the enemy in combat. Allah used the phrase wallahum duburahu or gave them his back in describing fighters retreating in battle within the context of acting in cowardice not within the context of undertaking a fortification. Allah warned against this behavior. Indubitably, no Muslim who has minimal respect for the Messenger of Allah would describe him using these words.

- **Would Ali and Sayyeda Fatima decline to pray and speak cynically about praying?**

It is utterly unreasonable to ascribe negligence towards prayers, obligatory and optional, to Sayyeda Fatima and Ali, or to attribute cynical talking about praying to them. Ali and Sayyeda Fatima consistently observed all prayers, obligatory ones and optional. Ali observed all obligatory prayers in the mosque. He was one of few individuals who memorized Al-Quran Al-Karim by heart. One of the methods that he used to achieve this difficult task was to recite Al-Quran Al-Karim while undertaking the late night prayer or qiyam al-layl at home. Sayyeda Fatima was fully devoted to prayers, memorization, and recitation at home. Ali knew that the majesty of the ritual of prayer is grounded in fearing Allah the Majestic or Al-Jalil. The members of Al Al-Bayt and the senior companions never used sarcasm in speaking about Allah's will and praying to Allah.

- **Does the hadith promote a pagan or a neo-pagan creed?**

Sarjun and Mu'awiya inserted the neo-pagan doctrine of compulsion in the hadith putting its words in the mouth of Ali. The compulsion in the following section cannot, and in fact should not, go undetected by theologians: "Our souls are in the hands of Allah and when He wants us to get up, He makes us get up." Through this section, Sarjun and Mu'awiya are promoting the very creed which they harnessed in legitimating their unlawful rule. Pinning failure to pray on Allah's will is common amongst less pious believers. It is common amongst believers who are influenced by the pagan and neo-pagan mindset and believers who adopt pagan theological conceptions in a de facto manner. It is akin to pinning every other misconduct and crime to Allah's will including killing, steeling, and raping. The compulsion creed is central to the vast majority of pagan and neo-pagan religions including Gnosticism.

- **Would Ali and Sayyeda Fatima use the pagan creed of compulsion as an excuse?**

Ali and Sayyeda Fatima never used any pagan creed as an excuse for being unable to perform a religious obligation including the creed of compulsion. Both Ali and Sayyeda Fatima learned the pillars of belief in Allah from the Messenger. They acquired a nuanced theological discernment of the notion of human will and action and Allah's will and action. As the Messenger of Allah taught them, when they missed a ritual or an obligation, they held themselves responsible and accountable. Concisely put, they blamed their own selves, not Allah.

- **Are there mental and lexical tricks in the hadith?**

Sarjun and Mu'awiya undertook the trick of mentioning the word prayer in the generic sense so that the reader may assume or extrapolate that Ali and Fatima ceased to observe the obligatory prayers. The first section of the hadith is applicable to all prayers namely the obligatory five prayers and the optional ones or an-nawafel. Sarjun and Mu'awiya made the fictional mohammad speak about not praying at all. On another level, the hadith is applicable to the night prayer or isha' and the dawn prayer. Only the second section includes a hint that he might have been speaking about the optional late night prayer or qiyam al-layl.

Sarjun and Mu'awiya undertook a lexical trick to ascribe the cynical words about Allah's will and praying to Ali and Sayyeda Fatima jointly although it is unwarranted to assume that they would both raise the same pretext spontaneously. In the first section, Sarjun and Mu'awiya depicted that it was Ali who was doing the talking. In the final section, they portrayed that it was Ali and Fatima who collectively uttered the cynical words. Is it plausible to assume that both Ali and Sayyeda Fatima thought of the same compulsion-driven excuse telepathically?

- **Is it warranted to ascribe the behavior mentioned in the hadith to the Messenger?**

It is implausible to ascribe the behavior mentioned in the hadith to the Messenger of Allah. The Messenger of Allah (ﷺ) did not ever visit his relatives at night to only reprimand them for not performing a religious obligation. He would never raise the issue of payer in this way with anybody. This is the furthest thing from reality. The Messenger of Allah is the most gentle parent and father in law. Incontrovertibly, the vulgar behavior of hitting one's thigh in expression of wrath cannot be ascribed to the Messenger of Allah.

Motives for fabricating the hadith

- **Is there an intention to undermining the ritual of praying and diluting Mu'awiya's negligence of it?**

Sarjun and Mu'awiya depicted that compulsion or al-jabr is an excuse for not praying to decrease the observance by the believers of this ritual and to remedy the legitimacy deficit resulting from Mu'awiya's negligence of it. Not only did Mu'awiya neglect praying, he acted in contempt towards it. Mu'awiya was the first caliph to decline to attend the prayers in mosque and to perform them regularly. This diminished the believers' approval of his rule.

Sarjun and Mu'awiya noted that the observance by the believers of the ritual of praying strengthened their sense of servitude to Allah and their sense of being the followers of the Messenger of Allah. Commitment to the ritual of praying also solidified the resistance of the believers to Mu'awiya's totalitarian and repressive system of governance and his policy of thought control. Mu'awiya assessed that the solution to all these considerations is to dilute the significance of praying and dilute the responsibility and accountability of the believer with regard to observing the ritual of praying.

- **Promoting the central pagan creed of compulsion or al-jabr**

Sarjun and Mu'awiya designed the hadith to promote the pagan creed of compulsion or al-jabr. They harnessed all the human and material resources under their disposal to make the pagan creed of compulsion sink in the believers' psyche. However, they only managed to mislead a small segment. The majority of the believers firmly rejected the creed of compulsion. Sarjun and Mu'awiya found it imperative to portray that Ali Ibn Abi Taleb himself preached this creed. Why? Because the believers trusted Ali and his understanding of the tenets of Islam and iman.

Influence

The espousers of the religions that branched out of the religion of Sarjunian Umayyadism used the hadith about the fictional mohammad who knocked his son in law and daughter at night in slandering Ali Ibn Abi Talib and discredit his belief in Allah and dismiss the adequacy of his theological understandings. In the book entitled Minhaj As-Sunna, Ibn Taymiyya accused Ali of not taking prayer seriously and of using compulsion and fatalism as pretexts.[48] In other parts of the book, using a tacit lexicon, Ibn Taymiyya said that Ali's acceptance of Islam did not take him out of apostasy. The espousers of the religion of Ahl Al-Jama' and the religion of Taymist-Qayyemism employed the hadith in the ideological war they indulged in with the espousers of the religion of Naubakhtist-Saffarism (Extremist Twelverism). They harnessed the false hadith in undermining the members of Al Al-Bayt and in demonstrating that Ali lacks piety. They did so within the framework divinizing, in a de facto manner, Mu'awiya.

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[48] Ibn Taymiyya, Minhaj As-Sunna, Volume 8, p. 161.

Chapter 7

The anecdote about the fictional drunk uncle who slayed the 'she-camel' of his nephew on his wedding night and 'ate her liver raw'

The anecdote in English

Ali Ibn Taleb said I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet (ﷺ) had given me another she camel from the Khums which Allah had bestowed on him that day. And when I intended to celebrate my marriage to Fatima, the daughter of the Prophet, I made an arrangement with a goldsmith from Bani Qainuqa 'that he should go with me to bring Idhkhir (i.e. a kind of grass used by gold-smiths) which I intended to sell to gold-smiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of pack saddles for my two she-camels which were kneeling down beside an Ansari's dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e. the people) said, "Hamza Ibn Abd Al-Muttaleb has done it. He is present in this house with some Ansari drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut of the camels' humps and cut their flanks open and took out portions from their livers." Then I came to the Prophet, with whom Zaid Ibn Haritha was present. The Prophet

(ﷺ) noticed my state and asked, “What is the matter?” I said, “O Allah’s Messenger (ﷺ), I have never experienced such a day as today! Hamza attacked my two she-camels, cut off their humps and cut their flanks open, and he is still present in a house along some drinkers.” The Prophet (ﷺ) asked for his cloak, put it on, and proceeded, followed by Zaid Ibn Haritha and myself, till he reached the house where Hamza was. He asked the permission to enter, and he was permitted. The Prophet (ﷺ) started blaming Hamza for what he had done. Hamza was drunk and his eyes were red. He looked at the Prophet (ﷺ) then raised his eyes to look at his knees and raised his eves more to look at his face and then said, “You are not but my father’s slaves.” When the Prophet (ﷺ) understood that Hamza was drunk, he cowered walking backwards, went out and we left with him. Narrated by Al-Bukhari (4003) as authentic

Proofs that the anecdote is fabricated

- **Is it plausible to attribute heavy drinking to Hamza and slaying the she-camel of his nephew?**

In light of Hamza’s professional conduct and military capacity, the narrative that he got drunk is totally implausible. Even before Allah finally prohibited alcohol, the vast majority of the companions had already decreased using alcohols after embracing Islam back in Macca Al-Mukarrama. They did so because Allah instructed them not to come near to praying while being drunk. To this we must add that Hamza was not known to be a habitual drinker. There are no accounts showing Hamza undertaking self-disgracing practices in public such as getting drunk and assaulting people and their livestock while undertaking important celebrations. Hamza was one of those who observed a very strict diet, was a hunter and a man of sword. The Messenger of Allah would not assign the leadership of the army of the believers to a frequent drinker or a person who undertakes self-disgracing practices in public. Doing so will have adverse effects on the entire army and nation. As of the date of Allah's permission to the believers to fight the disbelievers, Hamza acted as a de facto chief of staff. He was the main military commander in the army of the believers in the decisive battle of Badr (2 AH) and the battle of Uhud (3 AH).

Further, as of the migration by the Messenger of Allah (ﷺ) to Al-Madina Al-Munawwara, especially the relatives of the Messenger of Allah (ﷺ) observed very strict codes of conduct in the private and public spheres. None of them undertook a flagrant violation of public order akin to the one mentioned in the present fabricated anecdote. All of them knew that the believers were watching them closely to see whether they would take advantage of the fact that they were relatives of the Messenger of Allah the Trustee of the collectivity. More importantly, the Messenger's relatives knew that he would not tolerate their misconduct and that he would hold them responsible and accountable for their actions. Furthermore, he publicly announced that he would not pardon any of them on the grounds of being a relative and that there would be no room for impunity. If Hamza drank in public and assaulted Ali and his livestock, the Messenger of Allah would have penalized him. There are no accounts of such a penalty.

- **Is the chain of narration conceivable?**

The manufactures of the drunk Hamza anecdote used an unthinkable chain of narration. They depicted that the anecdote was reported by Ali Ibn Al-Husayn on the authority of Al-Husayn on the authority of Ali Ibn Abi Taleb. The Umayyads considered each one of those as their enemy. The three persons mentioned in the chain cannot unanimously report this type of anecdote.

▪ Are there pornographic cyphers in the anecdote?

The drunk Hamza anecdote includes pornographic cyphers that coalesce to denote that the fictional hamza raped the fictional fatima on the night of her wedding to smear the honor of the Messenger, of Ali, and of Sayyeda Fatima. The inventor of the hadith is depicting that the rape happened under the nose of the fictional father and the fictional husband. Then, he is transferring the condition of these personas to the uncle of the Messenger of Allah (ﷺ), to Sayyeda Fatima, to the Messenger of Allah, and to Ali Ibn Taleb. The she-camel is a code denoting Fatima. Consistently, the Arabs used the she-camel or an-naqa as a metaphor connoting the woman or the wife. This has been the case during the pre-Islam Jahili epoch.[49] The blood is an encryption denoting the blood which comes out after breaking the bride's virginity. Eating the liver raw is a code representing that the rapist was the first to win the woman and that he realized his pleasure. The phrase "You are our slaves" denotes the tradition according to which masters, princes, and Gnostic Sufi Shaykhs assume the right to the first night of their followers' brides. In many slavery-driven settings, masters take the liberty of sexually exploiting the wives of their slaves upon owning them and later. In some Sufi orders, the Shaykhs inculcate in their followers the willingness to offer them their wives upon enrollment and later.

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[49] See Hani Al-Amad. Symbols of camels and horses in nostalgic poetry.

- **When did Ali ever slander the Messenger of Allah saying that he was a coward and likened him to Satan?**

From a semantic and syntactic standpoint, the invalidity of the anecdote cannot go unnoticed once our eyes fall on the insult directed to the fictional mohammad by the fictional ali that he acted in cowardice like Satan. The fabricator made the fictional ali say that the fictional mohammad cowered and walked backwards (nakasa ala akibayhi al-qahqara). In so doing, the fabricator used exactly the same words that Allah used in describing Satan when he cowered on the day of the battle of Badr. Satan promised the disbelievers that they would triumph and that he would support them. Yet, he let them down. Further, he acted in cowardice and lied to the disbelievers and to Allah by alleging that he feared Allah. In Sura Al-Anfal, Allah says:

> Remember when Satan made their evil deeds appealing to them, and said: No one can overcome you today. I am surely by your side. Yet, when the two forces faced off, he cowered and said: I have absolutely nothing to do with you. I see what you do not see. I fear Allah, for Allah is severe in punishment. (48)

The narrator used the phrase “acted in cowardice” as a cypher to slander the Messenger of Allah (ﷺ) by saying that he took inspiration from Satan and that he was a chicken-hearted person. There are numerous other ways to describe the person who avoids a confrontation with a drunk person. No Muslim who has minimal respect for the Messenger of Allah (ﷺ) would dare to even come close to using such words, let alone Ali Ibn Abi Taleb. The hadith fabricator did not suffice with describing the Messenger of Allah (ﷺ) as a coward, but added that he walked backwards. This description amplifies the intended insult. It means that the concerned person was not only coward, but was an ultra-chicken.

Palpably, Ali would never speak about the Messenger of Allah (ﷺ) in this way.

- **The Messenger of Allah is the archetypal model in courage and wisdom**

The Messenger of Allah is the archetypal model in courage and wisdom and never acted in cowardice. Courage is the mother of positive good ethics. Chastity is the mother of negative good ethics. Wisdom is the balanced administration of the soul in wearing good ethics while acting. Allah The Wise The Omnipotent sent prophets with utmost courage and wisdom to teach people courage and wisdom. Allah made Prophet Mohammad the Seal and Imam or leader of all Prophets and Messengers. In all the battles, he kept his feet steadfast on the ground including when the disbelievers advanced. To his courage there is no alike even amongst the brave companions. They themselves sought refuge in him. They competed in positing eloquent testimonies to his unequaled courage.

Motives for fabricating the anecdote

- **Any relation with the fact that Hamza was a chief factor in defeating the polytheists and killing Umayyad oligarchs?**

Sarjun and Mu'awiya invented the anecdote of the fictional drunk Hamza to avenge on Hamza for being a cardinal factor in strengthening the Muslim umma, defeating the polytheists, and killing Umayyad oligarchs. When Hamza reverted to Islam, a radical shift in the balance of power and in morale took place. Further, he was one of the main architects of the Muslim army and the chief of staff. He killed many of the oligarchs of the Meccan polytheistic society including members of the Umayyad house. He significantly contributed to the defeat of the army of the polytheists. That is why Hind bint Utba, Mu'awiya's mother, planned his assassination. The hadith fakers aspired to cover Hamza's archetypalness in serving Islam, in courage, and in co-building the Muslim community and army.

- **What is the relation between the anecdote and the Messenger's unequaled courage?**

Sarjun and Mu'awiya falsified the anecdote of the fictional drunk Hamza hoped to mar the image of the Messenger of Allah (ﷺ) through covering his exceptional courage. They wanted to do that through painting a fictional mohammad who is both a coward and a cuckolded father or dayyuth and through transferring his condition to the Messenger of Allah. In the anecdote, the narrator is saying that not only was the fictional mohammad unable to defend his honor and the honor of his daughter, he was not willing to do so and cowardly retreated in the same way Satan retreated. The fakers wanted to cover the truth that the Messenger of Allah was the highest archetypal model in courage. The Messenger's courage was in itself one of the testaments to his prophethood. They thought that if they portrayed that he was without courage, people will lose faith that he was the Messenger of Allah.

- **Any relation with the campaign of slandering Ali and Sayyeda Fatima?**

Sarjun and Mu'awiya falsified the anecdote of the fictional drunk Hamza to be a component of the multi-dimensional campaign which they designed to smear Ali and Sayyeda Fatima. The campaign included cursing Ali and Sayyeda Fatima. We mentioned earlier that Sarjun and Mu'awiya designed the first policy of coerced conversion and inquisition which was designed to force the believers to succumb to them, to espouse their neo-pagan religion, and to uproot any love for Al Al-Bayt, the Messenger of Allah, and Islam. Sarjun and Mu'awiya wanted to cover Ali's exceptional bravery. This includes his bravery in standing against aggression and his bravery in defending his honor and the honor of his wife. In the narrative, not only is the fictional ali unable to defend his honor and wife, he is not willing to do so. Instead of standing against the assaulter, he goes to complaint to the fictional mohammad. They wanted to paint a fictional ali who is both a coward and a cuckolded husband or dayyuth and transfer his condition to Ali Ibn Taleb. The fabricators of the anecdote chose Sayyeda Fatima's wedding as a context to optimize the intended humiliation. Likewise, the hadith fakers hoped to defame Sayyeda Fatima through painting a fictional fatima who was raped on the day of her wedding and through transferring her condition to Sayyeda Fatima.

- **Is there a pagan cypher in the phrase "you are our slaves"?**

Sarjun and Mu'awiya wanted to depict the Messenger of Allah (ﷺ), Ali, and other members of Al Al-Bayt as humiliated submissive slaves, the word slave being understood in the derogative pagan sense. The word choice is very telling. The fictional hamza describes the fictional mohammad and the fictional ali as "our slaves." The disbelievers amongst the Umayyad clan used to consider themselves as Masters of the rest of Meccans. One of the main factors that led them to reject Islam is that they considered themselves superior to the Messenger of Allah.

- **Any relation with the heavy use of alcohol by Mu'awiya and the Umayyad neo elite?**

Sarjun and Mu'awiya devised the anecdote of the fictional drunk Hamza to conceal the habitual drunkenness of Mu'awiya and the members of the Umayyad neo-elite. It is a well-established truth that Mu'awiya was the first caliph to use alcohols publicly. Yazid was a heavy drinker. A number of Umayyad caliphs took stocks of alcohols with them to hajj and umra as they could not stay away from it. In a flagrant challenge to Allah, Al-Walid II drank alcohol on the rooftop of Al-Ka'ba Al-Musharrafa, the House of Allah, in the midst of the Prohibited Mosque, Al-Masjid Al-Haram, at the heart of the Prohibited City, Macca Al-Mukarrama.

- **Any relation with the pagan assault by Hind Bint Utba against Hamza?**

Sarjun and Mu'awiya faked the anecdote of the drunk Hamza to dilute in public memory the pagan assault by Hind Bint Utba, Mu'awiya's mother, against Hamza Ibn Abd Al-Muttaleb in the battle of Uhud. Hind arranged the assassination of Hamza by her slave Wahshi. She posthumously mutilated his corpse. She extracted his liver from his corpse. She ate his liver raw in public. She left his corpse mutilated and uncovered in the field. For years, the narrative of the assault was a source of pride to Hind, Mu'awiya, and Abu Sufyan. After Mu'awiya took over the Caliph seat, the anecdote about the assault continued to detract from his legitimacy. Mu'awiya was unable to erase the anecdote of Hind's assault against Hamza from collective memory and public narratives. What is the solution? The solution is to reverse reality. Now, Hamza is the one who is portrayed as unreasonably slaying an innocent she-camel and eating her liver raw. Simultaneously, Hamza is portrayed as raping, while being drunk, an innocent bride on her wedding night. Sarjun and Mu'awiya wanted the constituency to associate Hamza with unwarrantedly slaying living beings and eating their livers raw. By doing so, they hoped the constituency would partly forget Hind's pagan assault. The companions never ate raw meat.

As of Mu'awiya's rule, the Sarjunian Umayyad decision revived the pagan practice of posthumous mutilation making it a consistent policy. Whereas honoring the corpse of the deceased by covering it and burying it is a duty and a ritual in Islam which is conducted to please Allah, in paganism, mutilating the corpse of the foe is a sacrament which is administered to please the façade deities and the actual deities. Attila the Hun (406-453 CE) (r. 434–453 CE) undertook the policy of posthumous mutilation on a wide scale. In the contemporary setting, early colonialist settlers in North America and Africa and other parts of the world administered posthumous mutilation against the aboriginal peoples. Mu'awiya had his governors undertake posthumous mutilation against leaders of the opposition. They administered it against Mohammad Ibn Abu Bakr. After Yazid orchestrated the genocide against the members of Al-Husayn's family, his commander administered posthumous mutilation of the corpse of Al-Husayn. He decapitated Al-Husayn's head and placed it on the tip of a spear. Abd El-Malik Ibn Marwan and Al-Hajjaj crucified the corpse of Abd Allah Ibn Az-Zubair on the cross in Macca Al-Mukarrama near Al-Ka'ba Al-Musharrafa, the House of Allah. Hisham Ibn Abd El-Malik conducted posthumous torturing on the corpse of Zayd Ibn Ali Ibn Al-Husayn. He crucified Zayd's corpse and subsequently burned it.

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Conclusion

- **Were hadith fabricators media experts?**

Fabricated hadiths and pseudo anecdotes were produced in clusters so that the constituents of each group would coalesce in transmitting one overarching idolatrous creed, or in implanting one pornographic practice. Sarjun and Mu'awiya produced a cluster of hadiths whose components united to demean Sayyeda Fatima Az-Zahra' and Ali Ibn Abi Taleb, and through them, the Messenger of Allah (ﷺ). Sarjun and Mu'awiya formulated a bundle of hadiths whose constituents merged to contribute to smearing the female companions and through them their husbands. The companions mentioned in this study are only a sample of the companions that Mu'awiya, Sarjun, Abu Hurayra, Al-Hajjaj, and other weavers of the religion, tarnished. Hadith fabricators, including Sarjun and Mu'awiya, discerned that undertaking each character assassination and implanting each neo-pagan creed or each obscene practice required multiple fabricated hadiths. Sarjun and Mu'awiya and other members of the Umayyad and Sarjunian neo-elite considered false hadiths as one of many media instruments to be cultivated in misleading the believers and controlling public consciousness. The list of instruments include poetry, anecdotes, sermons, coins, architecture, and the oath of allegiance.[50] In the book entitled The Ritual of Accession in Early Islam: Rituals of Islamic Monarchy: Accession and Succession in the First Muslim Empire, Andrew Marsham located many elements of the Umayyad media. Yet, his scrutiny did not lead him to discern that fabricated hadiths were on the top of the list of the media weapons used by the Umayyad decision in psychological warfare. In shaping public

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[50] Marsham, Andrew 2009. p. 12, 13.

consciousness, some of the influence of poetry waned. For many segments, the concern with hadith was greater.

In this regard, the question which really continued to puzzle me: Why did Sarjun, Mu'awiya design the policy of slandering the Messenger's wives, daughter, and female companions? The answer is that malicious people normally use the defamation of the female relatives of their opponents as a political and military weapon especially in psychological warfare.

- **Common threads?**

The Gnostics' theological speculations, their speculations about the human being, about social frameworks, including sexuality and marriage, underpinned all the aforementioned fabricated hadiths.

As mentioned, the hadith fabricators covered the truth that Allah is Al-Hamid, the Good who created Goodness. They installed an evil deity which rids humans of their clothes in the fictional hereafter. Then, they transferred its condition to Allah the Dignifier. Let us remind ourselves. Who is interested in unclothing humans? Yes. It is Iblis. So, the hadith about squeezing humans naked in the hereafter is essentially saying that Iblis is god. All pagan and neo-pagan religions, including Gnosticism, are about divinizing the human being through making him wear the attributes of Iblis. Evil and wicked shrewdness are on the top of the list of those attributes. The hadith fabricators covered the truth that the human being was created by Allah as a good creature. They covered the truth that whereas the human being is examined in relation to evil, he is not essentially evil. The hadith fabricators installed an evil human being. Then, they transferred his condition to the concrete human being.

▪ The presence of fabricated hadiths as a sign of the centrality of the Messenger's Sunna

The presence of fabricated hadiths attributed to the Messenger of Allah (ﷺ) and anecdotes related to his life should make the believers more cognizant of the centrality of the Messenger's Sunna (conduct), Sira (biography), and Uswa (archetypal model). It should make them undertake more rigorous scholarly effort to uncover those hadiths. The carvers of fabricated hadith produced fabricated hadith in huge numbers only because they knew that the Messenger's Uswa, Sira, and Sunna are central pillars of Islam together with Al-Quran Al-Karim. Such fabricated hadiths should not shake our trust in the Messenger's Sunna and Sira. The weavers of neo-pagan religions and creeds carved many fabricated hadiths and used them in deluding people into believing that all hadiths are forged and accordingly hadith and Sunna should be abandoned altogether.

That being the case, it is the responsibility of Muslims including moderate Sunnis and moderate Shiites to serve the cause of preserving the Purified Sunna of the Messenger of Allah (ﷺ). This is to be done through optimizing fear of Allah and deepening our understanding of the pillars of belief in Allah. It is to be done through maximizing our love of the Messenger of Allah (ﷺ). It is to be done through restoring our love and respect of Al Al-Bayt including our mothers, the wives of the Messenger of Allah (ﷺ). It is to be done through building on the efforts of the companions of the Messenger of Allah (ﷺ). One of the means to achieve this objective is to undertake a rigorous examination of existing hadiths within the context of being predicated on the new vein of thinking initiated by the present study and the interdisciplinary methodology and criteria applied in it. Incontrovertibly, accomplishing this mission will take time. Many defective narratives are too firmly entrenched to be expeditiously uprooted from people's souls.

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